The PRACTICAL LIFE WORK of HENRY DRUMMOND

WITH INTRODUCTION by

HAMILTON W. MABIE

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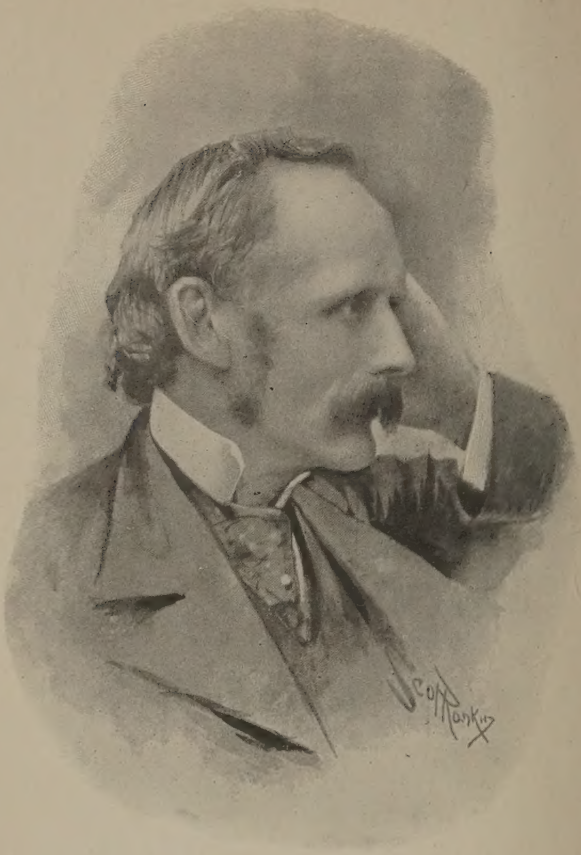
THE
PRACTICAL LIFE WORK
OF
HENRY DRUMMOND



Yours very sincerely
Henry Drummond

The Practical Life Work OF Henry Drummond

By

CUTHBERT LENNOX

With an Introduction by

HAMILTON W. MABIE

NEW YORK

JAMES POTT & COMPANY

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TO

MY WIFE

WITH ACKNOWLEDGMENT OF MUCH HELP IN THE PREPARATION OF MATERIAL AND REVISION OF PROOFS, THIS LITTLE BOOK IS, WITHOUT PERMISSION, AFFECTIONATELY DEDICATED

PREFACE

THE present biographical sketch seeks to recall, and to record in a somewhat permanent form, the story of Professor Drummond's work for and with University students, as well as to bring together, in simple narrative, the outstanding facts of his life. The writer had the fortune to be called upon to take considerable part in the Students' Movement in Edinburgh University in its earliest stages, and in that connection he made the acquaintance of Professor Drummond. In his case, as in that of hundreds of others, friendship and intercourse with Drummond became a source of inspiration and gave birth to a deep regard.

For readers who did not know Drummond, and especially for those of them who take an interest in aggressive Christian work, this little book may have some distinctive value, in so far as it affords clues for tracing the evolution of an evangelist of great gifts, and records his methods. From his early years onwards, evangelism was the master-passion of Drummond's religious life, and we can form some estimate of the vitality of that passion when we follow his exceptional career, and note the ease with which he was able to

adapt himself to widely differing environments, without loss of enthusiasm or of usefulness. His methods of work necessarily shared in the process of development or adaptation. Few can hope to speak as he did, or love as he did; but everyone who succeeds him in the particular fields of evangelistic effort to which he devoted himself may profit by his experience, unique as it undoubtedly was.

To an impatient public, three years ago, Professor George Adam Smith gave Drummond's Letters and Journals, along with a chronological account of his life-work, and his volume will retain a permanent value for the friends of Professor Drummond, in so far at least as it contributes that autobiographic matter which is always of prime interest to those who have been a man's intimates. In the preparation of the present sketch, a less exhaustive method has been adopted; but the subject-matter has equal claims to originality. The information which it seeks to convey is not, in any sense, derived from Dr. Smith's book. Many of the facts here mentioned, and some of the quotations, necessarily appear in both volumes, but the writer has gathered all his information at first hand, where his personal knowledge was deficient. Not the least valuable contributions to his work have been obtained from recollections, letters, and other biographical matter kindly placed at his disposal by a number of private individuals who had the privilege of intimate friendship with Professor Drummond. To these friends, and to others who have afforded various facilities for research, and have rendered courteous assistance, heartiest acknowledgments

are due and tendered. It is in accordance with the wish of the persons concerned that their names are not here mentioned, and the writer is restricted to offering his thanks to them in this impersonal fashion.

It remains to be confessed that, in the quest for biographical data, considerable limitations have been discovered, even in regard to Professor Drummond's evangelistic work, which has, for the present purpose, a preponderating interest. As Dr. John Watson has said, "the biography of Drummond cannot be a chronicle; it must be a suggestion." In consequence of the confidential nature of much of his intercourse with men, by letter or by word of mouth, and his horror of the attentions of the reporter and the interviewer, most of the common sources of information have been sealed up. Then, too, certain of the chapters in the following pages, and notably those dealing with his work in America and in Australasia, are not so solidly built upon detailed fact as could have been wished. In large measure, this may perhaps be attributed to the meagre facilities afforded in this country for consulting files of transatlantic and antipodean periodical literature. But as books, "like invisible scouts, permeate the whole habitable globe," it is not beyond possibility that this little volume may by and by come into the hands of those whose personal knowledge could largely supplement our somewhat halting account of Professor Drummond's sayings and doings in other lands than his own, and time may yet yield a fuller story of these phases of his work.

A Bibliography of the literary work of Professor

Drummond, and of the literary expressions which his work stimulated in others, would form, in itself, no mean monument of his fame. While the writer cannot claim to have exhausted research in this direction, the notes which will be found in the Appendix constitute a fairly comprehensive record; and, as they supply information that has not been collected and tabulated anywhere else, they may add to the value of this volume.

CUTHBERT LENNOX.

EDINBURGH, *April* 1901.

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INTRODUCTION

Religious enthusiasm has inspired many of the finest personalities in history, but the passion for personal teaching of religion by direct contact with men, through the medium of personal appeal, has rarely taken possession of a man so fastidious in taste and habit as Henry Drummond. The evangelist, as a rule, has been a man of force and fire rather than of taste, culture, and personal distinction. The brilliant young Scotch student, who was so deeply impressed by the broad humanity and the spiritual fervor of Mr. Moody during the first memorable visit of the American evangelist to Scotland in 1874, was a scholar with a strong bent toward science, and a captivating quality as a teacher. He had the qualities which have given his country an influence in the world out of all proportion to its population and its size: that deep-giving integrity which is bred into the bone, clearness and vigor of intellect, the vitality of a temperate and active race, and an instinct for action and service which made him one of the heroic workers of his time. He was born to be a University man, and the stamp of the University was on his entire

expression; in a pursuit which perhaps more than any other turns light into heat and tempts men to exaggeration of statement and excess of emotionalism he never lost his poise, his sense of proportion, his love of good form. Unlike many religious propagandists he suggested in his own person the beauty of holiness. He brought to the work of persuading men to become the followers of Christ not only transparent integrity, but the force of a manhood which was untouched by pietism, of a speech which was free from all suggestion of professional religiousness, and a personality of singular attractiveness.

The air of distinction was about him from the beginning in his person, his bearing, his dress, his public speech and his written style. Whatever he did was done with ease and grace; and his utterance was always harmonious. There was a touch of the artist on his work; he never neglected the service of beauty so often and so painfully forgotten or ignored by many men of religious spirit and occupation. He was a teacher of religion and of science, but he was pre-eminently a gentleman in the most exacting sense of the word; one who bore himself with constant and delicate perception of the fact that "no man lives unto himself," but that every man is set in a social order to which he owes not only the inspiration of his personal conviction but that grace of good manners which makes it easier for men to be and do their best. Drummond never strove to hammer truth into men; he knew a better because a

firmer method; he captivated and converted them by a presentation of truth which was not only persuasive to the mind, but which was made marvellously attractive by the atmosphere which enveloped and conveyed it.

The fibre of his nature was vigorous; it was the virility of his manhood which, combined with his freedom from religious professionalism and the fascination of his personality, made him pre-eminently a preacher to young men. He knew men and boys thoroughly and was at home with them; there is a noticeable absence of references to women in the biographical sketches which have appeared. His supreme interest was in young men, and he became pre-eminently a teacher of youth. Like all men of contagious enthusiasm and captivating vitality, he had high spirits and a great appetite for fun. The boy was immortal in him; that abiding presence of the spirit of youth which is the witness of the creative mood. To the end of his life humor and gayety were matched in him with charming urbanity and unfailing courtesy.

He was a fine example of natural goodness; a beautiful type of normal religious unfolding. He was without cant, exaggeration, undue emphasis on one side of life to the exclusion of other sides, affectation of speech or self-consciousness. In a very beautiful way, in an age when much confusion of standards prevailed, he illustrated the free harmonious power of the man who grows in virtue, purity, and faith as he grows in intellectual vitality and in breadth of intellectual interests.

His work has wonderful justness of insight and feeling. It matters little to how much revision some of his conclusions may be subjected; his real power was in his personality, and that will remain a stimulating and inspiriting memory. The emphasis of this sketch rests on Drummond's work with students, and in the endeavor to describe this phase of his activity the writer has thrown into clear relief one of the most winning personalities of our time.

HAMILTON W. MABIE.

THE PRACTICAL LIFE WORK OF HENRY DRUMMOND

CHAPTER I.

Birth—Parentage—Boyhood.

"As in every phenomenon," says Carlyle, "the Beginning remains always the most notable moment; so, with regard to any great man, we rest not till, for our scientific profit or not, the whole circumstances of his first appearance in this Planet, and what manner of Public Entry he made, are with utmost completeness rendered manifest." We may or we may not accept the seer's somewhat ineffectual qualification of his statement, when he says that, "in a psychological point of view, it is perhaps questionable whether from birth and genealogy, how closely scrutinised soever, much insight is to be gained." But it will probably satisfy the primary law of biography just quoted, if we glance, at the outset of this sketch, upon the two generations which preceded him who is its subject, as well as upon the record of his earliest years.

Of William Drummond, his grandfather, little more need be said than that, as a nurseryman at Coney Park, Bridge of Allan, in the closing years of the eighteenth century, he laid the foundations of the business now

known throughout the civilised world as "William Drummond & Sons, Seedsmen, Stirling and Dublin." He had the large family of eleven sons and four daughters, whom he soberly endeavoured to bring up "in the nurture and admonition of the Lord," as the Presbyterian baptismal ritual has it. The spiritual needs of his neighbours would also appear to have caused him some concern, for he was once put on his trial before the magistrates of Stirling upon the charge of having established a Sunday school for the youths of a neighbouring village, thereby interfering with the prerogatives of the Church. Of his eleven sons, mention may be made of two — Peter and Henry.

Peter Drummond was for years a junior partner in his father's business, but, twenty years before his death —that is, in or about 1857—his activities were diverted into another channel. Distressed by the prevalence of Sunday desecration, committed by excursionists to Cambuskenneth Abbey, and finding his verbal and personal appeals of little avail, he printed and distributed copies of a short tract which he had written upon the subject. The effect of this pamphlet was so marked that Mr. Drummond persevered in his campaign, and had ultimately the satisfaction of securing the discontinuance of race meetings held in Stirling, and of Sunday sailings of excursion boats to Cambuskenneth. Along these lines he was led to the establishment of the Stirling Tract Enterprise — nowadays commonly known as Drummond's Tract Depôt—which has, since its foundation, published hundreds of millions of copies of tracts and evangelical periodicals.

Henry Drummond, senior, after a short experience in a West of Scotland merchant's establishment, also joined his father's firm, and ultimately succeeded to the

management of the Stirling branch of the business. Although he was known as "not the speaking Drummond"—to differentiate him from his brother Peter, who was active in open-air and other evangelistic effort—and did not court publicity, he too was a zealous worker He was a patron of nearly every religious and philanthropic agency in the town. Among the young, particularly, he was a great favourite. He married Miss Jane Blackwood of Kilmarnock, and, of their family of four sons and two daughters, the subject of the following sketch was second child and second son. Mr. Drummond was of a fine personal appearance and carriage; he had a silver-toned voice; and he frequently exhibited a "pawky" humour. He was wont to speak of himself as the "first gentleman in the County," alluding to the not-too-conspicuous fact that his was the first house passed by anyone crossing the town boundary at that point. On one occasion, when his name appeared upon the programme of a social gathering at which the proceedings were so protracted that his turn had not arrived at half-past ten o'clock at night, in making excuse for leaving without delivering his speech, he said to the chairman, "I shall be back in time—to-morrow night." Yet another instance of his pawkiness may be found in the story that, in sending his subscription to a local football club, he sealed his half-sovereign to the back of a Scripture card, and told the secretary that he hoped that the Club would derive as much benefit from the card as from the coin.

Henry Drummond, junior, was born at Glen Elm Lodge, Stirling, on 17th August 1851. As a small child he was remarkable for a sunny disposition and a sweet temper. When questioned in later life as to whether he had had any premonition in his early boyhood of the

course which his after life was to take, he said, "A real boy never thinks of such things. It is his business to be a boy. I was a real boy." Writing, too, of the early days of Professor Marcus Dods, he said, "They were spent just as boys should spend them—with much exercise of manliness and muscle, and not too excessive anxiety over Ovid and Euclid."

A bright, cheerful boy, Henry was a general favourite, and in the cricket-field, angling excursions to the neighbouring Pow, and similar ploys, he secured scope for the development of his healthy nature. Imagination, too, seems to have found a fertile field in his young brain, for we are told that he was fond of playing at backwoods, and camps, and caves, in the less frequented and more remote part of the King's Park, which lies to the south of Stirling Castle. Years after, speaking as an "old boy" at the annual exhibition of Stirling High School, he told the boys that he retained a vivid recollection of Ballantyne's books—especially of *The Young Fur Traders*—and confessed to a "sneaking fancy still for tomahawks and scalps." It is interesting to note in passing that imagination found a similar outlet in the boyhood of Robert Louis Stevenson, of whom we are told that games of pirates, played in the open among the sand wreaths to the west of North Berwick, were a constant source of amusement. The grey, historic castle, perched upon its mighty Rock, and the undulating champaign lying for miles around it, all reminiscent of some of Scotland's bloodiest battles and several of her gayest monarchs, constituted an environment which must also have had its silent influence upon young Drummond. Looking back in 1890, at the opening of the New Christian Institute at Stirling, he spoke of himself as a son of the Rock, and said, "A young man has only to live in Glasgow for a few winters to covet even a single

week of such a scene of beauty and picturesqueness and quietness as the City of the Rock."

Young Drummond's schooldays were spent in part at the High School, Stirling, and in part at Morrison's Academy, Crieff. He early manifested that desultoriness and independence in study which in him, as in many others, were precursors of a life-work in an unconventional channel. It was his fortune to be a schoolmate of John Watson—now so widely known by his pseudonym "Ian Maclaren"—and of "Geordie Hoo," or, at least, of the original of that pathetic pen-portrait in *The Bonnie Brier Bush*. James Stalker, too, crossed his path in these schooldays, and laid the foundation of a friendship which was only to terminate with Drummond's life.

About the tender age of nine Drummond had his first religious experience. After a meeting for children, held in his uncle Peter's drawing-room, he remained for personal conversation. The chronicler of this incident describes him as a little curly-haired boy, and says, "He was weeping to think that he had never loved that dear Saviour who took the punishment that he deserved. We prayed together, and he gave his heart to Jesus." Years after, he told the students of Amherst College in America "that it was at that meeting in his uncle's home that he began to love the Saviour, and became a happy Christian."

We get a very interesting glimpse of him at the age of twelve or fourteen, in the account of a meeting held in Stirling by the Rev. James Robertson of Edinburgh, the famous preacher to the young. The crowd in the Erskine Church was so great that children were sitting, not only on the pulpit stairs, but even in the pulpit itself. When Robertson gave out the passage of Scripture to be read, he turned to Henry Drummond, who had

secured a seat in the pulpit, and putting his hand on his head, said, "Now, my lad, you'll read the chapter." Henry at once complied, reading in a clear and distinct tone of voice.

Another fact that points to a definite religious experience is that, about the age of twelve, he made a conscientious study of Bonar's *God's Way of Peace*. Speaking of this during his last illness, he expressed the fear that the book had hurt him, and told of cases in which a book of similar good purpose had only hindered the access of a soul to the Saviour. In one of Moody's after-meetings in London he had said to a girl, "You must give up reading James's *Anxious Inquirer*." She wondered how he had guessed she was reading it. But, said he, "a fortnight of the Testament put her right." Another inquirer had said to him, too, "It's not so simple as that in James's *Anxious Inquirer*."

Drummond left school at the close of the summer term in 1866, and upon the eve of his fifteenth birthday. He was beginning to discover a taste for scientific information. "I suppose," he afterwards said, "my scientific bent was apparent in a desire to investigate things, to examine the objects about me—the rocks of the hills and the flowers of the field. My first scientific loves were geology and botany. It seemed to come naturally to me to knock about with a hammer."

Then came the problem of a choice of occupation. He already believed that he had received a "call" to the direct service of God. He did not know how it was to be answered, but felt that it could not be carried out in the sphere of his father's business; although he entered that for a time, and could have found in it the work of a prosperous life. Curiously enough, he did

not feel called to the ministry, and it was only to please his father that he proceeded in October 1866 to the University of Edinburgh, and four years later to the Theological College of the Free Church of Scotland.

CHAPTER II.

Student Life.

THE course of studies required of candidates for the office of ministry in the Free Church of Scotland was spread over a period of eight years. Four of these were spent in taking the usual curriculum in the Faculty of Arts at a Scottish University—Latin, Greek, Mathematics, Logic, Moral Philosophy, Natural Philosophy, and English Literature. The remaining four were occupied at one of the Theological Halls of the Church, in study of such special subjects as Hebrew, Apologetics, Natural Science, Evangelistic Theology, Old and New Testament Exegesis, Systematic Theology, and Church History.

Henry Drummond went to Edinburgh University. In these days Sellar was Professor of Latin, or "Humanity," as it is called in Scotland; Blackie still discoursed upon Greek, and on anything else that came into his head; Chrystal inspired a profound respect for the intellectualities of Mathematics; Campbell Fraser was in the chair of Logic; Tait, in that of Natural Science, carried the palm as the finest lecturer in the University; Calderwood enunciated the elements of Moral Philosophy with metallic conscientiousness; and rugged Masson tugged at the gas-bracket, and spilt his enthusiasm for English and Scots literature upon such as had ears to hear and a heart to understand. But, in tracing the moulding forces of those University days, we have to seek else-

where than in the records of class work and degree examinations. Young Drummond's discursive genius rebelled against the traditional and the commonplace: and yet he was not idle. The atmosphere of a Scottish University is always tonic to the intellectual mind, and dormant tastes are bound to be stimulated and developed.

Of Drummond's doings during his first term at the University (1866–67) we find little record. Probably he was enjoying, after his own fashion, Professor Masson's class of English Literature, which his natural bias had led him to attend in that year, although the class was one usually taken out in the last year of the Arts curriculum. It may be, too, that the lad of fifteen required a year in which to become assured of his autonomy as a full-blown University "man."

But in his second session, on 22nd November 1867, he was elected to the membership of "The Philomathic," an undergraduate, literary, and debating society, which met and still meets, weekly, during the winter session, in the Hall of the Associated Societies of the University. Here Drummond found, as many before and many since have found, at once an intellectual stimulus and an opportunity for the expression of newly-awakened interest in man and in letters. Throughout his connection with the Society Drummond appears to have rarely missed attendance at its meetings.

On 10th January 1868, within two months of his election, he read an essay on "Novels and Novel-Reading," of which it is minuted that it was "highly commended, and favourably criticised by those that spoke." It has been said that Drummond disliked classics. This may be true, but it is curious that twice he led for the affirmative in debates upon the question of their utility; and it may be noted in passing that, in taking Senior

Humanity in his first year, he had given evidence of some aptitude. Certain it is that, on 15th March 1868, and again on 18th December in the same year, upon the problem "Ought Classics to be generally studied?" he led for the affirmative, and on both occasions secured a substantial majority in support.

In his second year of membership Drummond was promoted to the committee, and his fertile genius for organisation found occasion for proposing frequent motions, with the object of improvement in the conduct of the Society's business. Some of these alterations were effected, others were not. One of them, instituting a short interval between the reading of an essay, or the opening speeches of a debate, and the subsequent discussion, is observed to this day with great acceptance. On 12th March 1869, Drummond led for the affirmative, unsuccessfully, upon the question, "Ought the British Soldiery to be employed in Agriculture or Similar Pursuits in Times of Peace?" and on 2nd April 1869 it was declared that he was entitled to honorary membership, to which he was duly elected.

In the third and last year of his active interest in the Philomathic Society, Drummond was appointed to the office of Vice-President. In January 1870 he led for the affirmative in the debate "Was the Deluge Partial?" and on the 1st of April in that year he delivered his valedictory address.

Early in his University days, books began to assert a new authority over young Drummond; to call for a broader outlook upon life, and to awaken his imagination to an appreciation of the sublime and the beautiful. Years after, in an autobiographical moment, when addressing the members of Melbourne University Union, he spoke of his early friendship with books, and fortunately a record of his words has been preserved:—

"I wish to talk to the duffers, because, while I was at College, I was a duffer myself, and I therefore sympathise with the duffers.

"In a certain library I know of in Scotland, the books are divided into two great classes, which are in cases on opposite sides of the room. Surmounting the shelves in which one class is ranged there is a stuffed owl, while upon the other there is a bird known in Scotland as the 'dipper.' These birds are symbolical of the two kinds of books. It is about the second class, the 'dipper' books, the books that may be dipped into, that I am going to speak.

"The 'owl' class is uninviting in appearance, and requires the reader to burn the 'midnight oil.' The main value of these books is not what one gets out of them, but the mental discipline which is got from them; and no man will ever come to much unless he occasionally goes laboriously and conscientiously through the 'owl' books. In general literature, an example of the 'owl' books would be Gibbon's *Decline and Fall*; in poetry, *The Ring and the Book*. Each of these leaves behind a sense of power and grasp possessed by the writer. And so with all these great books. In philosophy, one might class Butler's *Analogy* amongst them; in theology, such a book as Dorner on *The Person of Christ*, or Müller on *The Doctrine of Sin*. They all leave upon the reader an impression of the size and power of the human mind. I do not think it is necessary to know many of these, but every duffer ought to read one or two of them during his College course. A man is partly made by his friends, partly by his College books; and many a man is entirely shut up to the first; many a man to the second. . . .

"I think every student should form a library of his own. It does not matter how small. During my

College course I gathered such a library. It occupied the mantelshelf, yet I owe more to these books than to all the professors. I would especially urge this upon medical students. Medical men are probably the most illiberal class in the world. They know all about bones, but not one in a hundred knows about the literature of his time.

"I remember the very first book which I ever bought, which I shall call No. 1. It was a volume of Ruskin—only a book of selections—which cost four shillings and sixpence. When I look back upon it now, I can name with perfect clearness what I got out of that book. Ruskin *taught me to see.* Men are born blind, as blind as bats or kittens, and many men go through their whole career without ever opening their eyes. I should have done so too, if I had not encountered Ruskin. It only requires the idea to be put into a man's mind. . . .

"Ruskin will help a man to the use of his eyes. Anybody can be put up to this in a few minutes. Go out into the country on Saturday, and stop at the first ploughed field. At first you will see nothing but an ugly ploughed mass. When you look again, it is a rich amber colour, with probably two feet of coloured air moving over it. The ploughed field is really a glowing mass of beautiful colour. When I was a little boy, I wondered why God made the world so dingy. I saw in Ruskin that the colours as they are in Nature are most perfectly beautiful, and that by no possibility can they be changed to advantage.

"Then look at the boulders, with their forests of lichen and mosses. Try to think what like naked rock is. There are a few places on the earth's surface where the earth's bones stick out, and there is nothing more appalling in the world. Ruskin calls mosses and lichens 'God's first mercy to the world.' Do not look

at the general effect, but look at the individual. Look how exquisitely coloured they are; look at the imitation of crystallisation; look at the finish upon their most minute parts; and look at the stability of these things. They are delicate as a little cigar-ash; the sun shines and scorches them; the wind blows and moves them; the frost bites and chills them; the rain falls on them, but never washes them away.

"I should have gone through the world and never seen them at all had Ruskin never taught me to look. He taught me to look at the trees when the leaves were off, and to see as much in them as when the leaves were on. One of the advantages this gives a man is the possession of a great many adjectives, and it is a man's adjectives, to a large extent, that bear witness to his intellectual power. A lot of men go to hear a sermon or a lecture. Some say, 'It was very nice,' but the thoughtful man will say, 'It was a discerning sermon,' or 'a well-thought-out sermon,' or 'a weak sermon.' Now, there is nothing that will supply a man with adjectives so much as Nature. What should we know of the word 'awful,' if it were not for thunder? Ruskin says, 'No one knows what tenderness is until he has seen a sunrise.' The best idea that one can get of tenderness is the delicate light of an autumn sunrise. Let me simply say that if anyone has not discovered the world in which he lives, he ought to get some book that will help him to do this.

"The second book I bought was Emerson, and I used always to take credit to myself that I had discovered Emerson. My fellow-students would not read him. They always read Carlyle. I could not read Carlyle then. If I did read Carlyle, I felt I had been whipped; while, after I read Emerson, I felt that I had been stroked down.

"I think a man should read the books that help him. It does not matter what reputation they have got. I think a man should discard the books that bore him. I think what Emerson does for you is to *teach you to see with the mind.* Emerson never proves anything; he never works out logic. He just looks at truth, and sees what he sees, and you see that what he sees is right. Emerson was one of the purest and most unworldly men that ever lived. He lived the ripe scholar all the time. He never came down and mingled with the crowd, and took off his gown. There is a scholarly purity and unworldliness about his work. He teaches, for instance, the great truth that a man ought to rely upon himself; that God has given him a certain number of talents, and that is his equipment to go through life on. He has to stand on his own instincts, and to be perfectly content to be what God has made him to be, and not anxious to be anybody else; and this makes a man perfectly satisfied to be even a 'duffer.'

"The next set of books on my library shelf were one or two novels of George Eliot's, which were much in vogue during my College course. I owe a great deal to George Eliot. She *opened my eyes to the meaning of life.* There is no better reading in the world than a good novel. In reading a good novel, you are living with good and interesting people, who do you good. I was kept going a whole winter because I fell in love with one of George Eliot's young ladies. Well, I should say to a student that second or third on his list of books should be a few really first-rate novels. George Eliot had a great message to the world, and she deliberately chose the novel form as the form in which she could best teach the world.

"I used to like Besant and Rice in those days; since then, of course, I have tried to read more carefully.

"I suppose the greatest novelist at the present time is George Meredith. I suppose George Meredith belongs to the same class of novelists as Victor Hugo, where you get George Meredith and more besides. *Les Misérables* is, perhaps, the greatest of novels.

"Next to my novels, I had one or two books of humour. My favourite, then and now, is Mark Twain. I do not know a book in our language which can touch the American humour in its dash and piquancy. . . . I think the very best book of humour that has ever been given to the world is Mark Twain's *Selections of American Humour*. That book contains the 'Blue Jay.' I wish I had it here to read to you. . . .

"I must conclude by referring to one or two books which satisfied another part of my nature. I suppose I am not out of court in referring to these books which satisfied the higher part of my being. I think a man should be developed in his whole manhood. Well, I picked up a book from a bookstall, and after reading a page of it, carried it home—a volume of Dr. Channing's. Channing taught me to *believe in a God*. I had always been brought up to know that there was a God. But I did not like the idea. I had much rather there had been no God. But when I read Channing's book, I saw the character of the Deity put in such a way that I was glad there was a God.

"To the next book on my list I owed the impression that God was a man. Of course He was more than a man, but He was a man. I got that from one of F. W. Robertson's books of sermons. It was a new revelation to me when I knew that Christ had been a man. I went to Robertson of Brighton's 'Life,' and I knew what freedom meant. Robertson was one of the noblest and truest spirits that ever lived. He did not care what he said, so long as he spoke the truth; and my first glimpse

of liberty in the intellectual life I got from reading Robertson of Brighton.

"I will just say that I remember that one day, when my College course was just finished, I looked over the names of the authors in my library, and I was thunderstruck to discover that almost every one of them was a heretic. *I had not sought the books out; they had found me.* I do not think a man need be afraid of what are called dangerous books. I have learned far more from authors who did not altogether hold the opinions I held than from those who coincided with me. I do not say that one does not owe very much to one's fellow-believers; but for the real nutriment of my College life I must express my obligations to such men, and that has taught me toleration. I would not ask you to read any of these books. I was only a second-rate student, and I did not presume to tackle first-rate books."

Before he left the University, Drummond first smelled printer's ink over two articles which he contributed to the *Stirling Observer*. The papers, which were indicative of the recrudescence of his taste for the study of Nature, were respectively devoted to a sketch of Alva Glen (its history, geology, and natural history), and a topographical description of Gilmore's Linn, Stirlingshire.

The bright, joyous nature of the lad fascinated his fellow-students and found him many friends. With them he indulged in many pranks and even practical jokes, and one of them alleges that, were the door-bells of the West End of Edinburgh able to speak, they might tell some queer tales.

"No power," says his fellow-student Dr. John Watson, "could drag him past a Punch-and-Judy show—the ancient, perennial, ever-delightful theatre of the people—in which, each time of attendance, he detected new

points of interest. He would, in early days, if you please, gaze steadfastly into a window, in the High Street of Edinburgh, till a little crowd of men, women, children, and workmen, loafers, soldiers, had collected, and join with much zest in the excited speculations regarding the man—unanimously and suddenly imagined to have been carried in helpless—how he met with his accident, where he was hurt, and whether he would recover, listening eagerly to the explanation of the gathering given by some officious person to the policeman, and joining heartily in the reproaches levelled at some unknown deceiver." Another fellow-student testifies that the tall stripling, with his finely-cut features and athletic figure, was *personâ grata* in the social life of his College friends. "His breezy sunniness, the kindliness of his fun and humour, the sparkle of his quiet remarks, and his never-failing courtesy and evenness of temper, made him a favourite in every company."

Drummond possessed undoubted mesmeric powers. It is credibly affirmed that they enabled him to exact blind obedience from those over whom he obtained influence; and although in later years, for conscientious reasons, he discontinued their use, they contributed to the entertainment of himself and his friends in his student-days. One or two instances may be quoted. On one occasion he hypnotised a boy, and gave him a poker for a gun. "Now," said Drummond, "I'm a pheasant; shoot me." The lad took aim, and Drummond fell, to keep up the illusion. But the hypnotiser made a narrow escape; perceiving his "bird" move, the magnetised sportsman raised the poker to hit it on the head, and would undoubtedly have done so, had Drummond not de-hypnotised his subject in a hurry. He obtained considerable mesmeric influence over a

fellow-student, whom we shall call Smith. One day he came upon Smith refreshing himself at the drinking-fountain in the University quadrangle, and exclaimed, "I say, Smith, you are *quite* tipsy." Smith went off reeling, as if he had actually been intoxicated. Drummond was once asked if he might not use his mesmeric influence to help people to overcome evil habits. He did not give a direct answer, but told his interlocutor an ancedote. In the course of his visit at a house in Ireland, a member of the family was blamed for constantly omitting to shut the gates through which he passed in driving his sister to school every morning. Drummond laid an injunction upon the lad, and enforced it by mesmerism. The result was that the culprit never after failed to shut the gates, and indeed developed such a craze for shutting gates at all times and places that his parents had to ask Drummond to loose him from the spell. A letter from him had the required effect.

Having completed his University curriculum in Arts in the session 1869–70, Drummond, along with John Watson, was examined by the Presbytery of Stirling, on Tuesday, 4th October 1870, as to his fitness for proceeding to the Theological Hall. This ordeal duly passed, he entered the New College, Edinburgh.

Among the students of his year were his former schoolfellow, John Watson, now Dr. John Watson of Liverpool, and James Stalker, now Dr. James Stalker of St. Matthew's Free Church, Glasgow. From the notices of Drummond contributed to the contemporary press after his death by those early intimates of his, and from other sources, there is little difficulty in discovering that his student career at the New College was quite as unconventional as it had been at the University.

Both friends above mentioned agree in saying that

Drummond was not in any way conspicuously attentive to class work or class examinations. Another fellow-student tells how, "in Professor Duff's class of Evangelistic Theology, he used to occupy himself with some modern novel, while the old man was pouring out his soul over the heathen."

"Of what importance was it," says Dr. John Watson, "that he came in this year and went out that year at the Theological College? While I write I see him standing in that sombre quadrangle, laden with Hodge's *Systematic Theology*, in three volumes, exclusive of the Index (which had been bestowed upon each of us by some philanthropic layman), and rippling with gaiety at the situation—a bit of joyful light in the greyness. Very likely he traded his Hodge—a book which kept the rest of us in the paths of peace—for a library edition of Wendell Holmes, or a complete set of Bushnell. These were the days when Robert Louis Stevenson used to drop in to the class of English Literature at the University on a wet afternoon, and, although a more regular student, Drummond, in his detachment and his genius, was our Stevenson of Theology."

But while his fellow-students were working at their Theology, Drummond was pursuing a concurrent course of studies at the University, this time in obedience to his scientific bent. When the chair of Geology was founded in 1871, he was the first enrolled student of its first Professor. Here he succeeded in carrying off the medal, and received the honour of offer of the assistantship to Professor Geikie—now Sir Archibald Geikie of the Royal Geological Survey. He also studied Botany under Professor Balfour, and in the class of Natural History was second only to Professor Wyville Thomson's medallist. There is little wonder therefore that, as Dr. Stalker tells us, while he did not distinguish

himself at other classes in the New College, he drove home with a cabful of prizes from the class of Natural Science. Several of the University Science classes had been taken upon the advice of Professor Geikie, with a view to Drummond's qualifying for the degree of Doctor in Science; but, as we shall see, an interruption shortly occurred which practically frustrated this scheme.

We must not allow ourselves to suppose, however, that Drummond did not take an intelligent, if superficial, interest in the theological studies proper to his preparation for the ministry of the Church. His visit to Tübingen and his membership of the New College Theological Society are proofs to the contrary.

In conformity with the practice of many of the best students in Scottish Theology, Drummond joined a party of New College men in spending a summer *semester* at a German University. That of Tübingen was chosen by Drummond and two friends. The Rev. D. M. Ross, now of Westbourne Free Church, Glasgow, was one of the party, and he has told us that his fellow-student's interest in theological and speculative questions was of the most conventional kind; but, looking back in later life upon this episode, Drummond seems to have taken a serious view of these Continental studies. "I studied," he said, "at a German University. Naturally enough, everyone now is influenced by German thought of the best kind. We can't escape it, and we would not wish to, if it is surrounded by proper safeguards—the safeguards of time and further work and research. . . . We are gratefully looking for light from any quarter." We know for certain that on the return of this German reading party, he joined several Divinity and lay students in an agreement to read Dorner in the original, at a weekly gathering in the rooms of one or other of them.

As Mr. Ross also tells us, Drummond was a universal

favourite with the German *Burschen*. "He threw himself with his whole heart into the social life of the *Burschen*, and was eagerly sought after by the German students for *Kneipes* (their weekly reunions), for evening walks to the picturesque *Wirthschaften* (restaurants) in the surrounding villages, and for holiday excursions to Lichtenstein, Hohenzollern, and the Schwartzwald. There were some dozen Scottish students in Tübingen that summer, and we all scored in the kindness accorded to us by the warm-hearted Teutons from our association with *Herr* Drummond. Not that Drummond impressed the German *Theologs* with his intellectual power: he had a greater reputation as a consummate chess-player than as an expert in the New Testament criticism, for which Strauss, Baur, and Zeller had made Tübingen famous. It was his radiant personality that had attracted the Germans, his perennial interestingness, the fascination of his manner, the charm of his character."

For many years the students of the New College have been able to air their most daring speculations and discuss their difficulties, with perfect freedom and without fear of professors or presbyteries, in "The Theological," a debating society, membership of which is open to all the students in the College. Here Drummond found the counterpart to that played in his Arts curriculum by the "Philomathic." But, although he was usually present on Friday nights, the other members had, for a while, some difficulty in predicting whether he would ultimately become "gentleman, litterateur, lecturer, preacher, or traveller." No one thought of comparing him with Stalker, or Elmslie, or Patrick.

It was at the Theological Society, however, one evening in November 1873, after his return from Tübingen, that Drummond gave "the first unmistakable sample of his quality," in an essay entitled "Spiritual

Diagnosis: an Argument for placing the Study of the Soul upon a Scientific Basis." "In a single hour," says Dr. Stalker, "this performance inspired his contemporaries with an entirely new conception of his possibilities; and it touched so high a mark that I was never afterwards surprised at anything which he achieved." The essay sets out with the proposition that "the study of the soul in health and disease ought to be as much an object of scientific study and training as the health and diseases of the body." Postulating that *men*, not masses, have done all that is great in history, in science, and in religion, Drummond pleads that Christian workers should be taught how to fascinate the unit by their glance, by their conversational oratory, by their mysterious sympathy. "To draw souls one by one, to buttonhole them and steal from them the secret of their lives, to talk them clean out of themselves, to read them off like a page of print, to pervade them with your spiritual essence and make them transparent, this is the spiritual science which is so difficult to acquire and so hard to practise." "If," he continues, "the mind is large enough and varied enough to make a philosophy of mind possible, is the soul such a trifling part of man that it is not worth while seeking to frame a science of it?—a science of it which men can learn, and which can be a guide and help in practice to all who feel an interest in the highest things of life?" He enlarges upon the complexity of soul-analysis. "It requires intense discrimination and knowledge of human nature—much and deep study of human life and character. The man with whom you speak being made up of two ideals—his own and yours, and one real—God's, it is one of the hardest possible tasks to abandon your ideal of him and get to know the real—God's. Then having known it so far as possible to man, there remains the greatest

difficulty of all—to introduce him to himself." The scope of the paper is sufficiently indicated in the foregoing short quotations, but it may be mentioned that it has been reprinted in a posthumous volume of Drummond's papers. It is well worthy of perusal. After discussion of practical points, and an incisive criticism of eminent religious workers, he concludes: "One thing I can assure you of. If any man develops this faculty of reading others, of reading them in order to profit by them, he will never be without practice. Men do not say much about these things, but the amount of spiritual longing in the world at the present moment is absolutely incredible."

Within a month of that "present moment," Messrs. Moody and Sankey paid their first visit to Edinburgh, and Drummond and his fellow-students were enabled, in the work of the great revival which followed, to put this "scientific treatment" to the test.

CHAPTER III.

The Moody Campaign.

IT is outwith the province of this sketch to attempt any adequate account of the great revival of 1873–74. The present chapter, and that which immediately follows, will be devoted, as exclusively as possible, to a narrative of Drummond's actual share in the campaign. Suffice it to say that the two American evangelists, whose names are now familiar wherever the gospel is preached in the Anglo-Saxon tongue, after landing in Liverpool in June 1873, found that the friends who had suggested their visit had died; conducted a series of meetings in York with comparatively small success, and another series in Sunderland, with little more; passed to Newcastle, where first the ice seemed to be broken, their singleness of purpose appreciated, and their methods of work approved; and came thence to Edinburgh in November.

Drummond, with Stalker and several others, was among those who arranged for Moody's first meeting for young men in Edinburgh; and from that day he threw himself, heart and soul, into the work, convinced that the Spirit of God was distinctly working through the efforts of the evangelists. In the "inquiry-room" he had abundance of opportunity for that individual treatment of persons awakened to an anxiety as to their spiritual condition, which he had so strongly

desiderated in his essay on "Spiritual Diagnosis." It is upon record that he was even to be seen in Princes Street, at the Register House corner, the busiest centre in the traffic of the city, distributing tracts and similar literature. "There was nothing," Mr. Moody has said, "that he would not undertake to do to help spread the evangelistic work among his friends in the University." The fame of the Edinburgh meetings soon got abroad, and, as the evangelists could not yet leave the city, "the students went all over the country holding meetings, especially for young men, and the fire of revival burst out wherever they went." "I was a great deal with Drummond at that time," says Dr. Stalker, "and I have no hesitation in saying that in some respects he was, from the first, the best speaker I ever heard. There was not a particle of what is usually denominated oratory; for this he was far too much in earnest. It was quiet, simple, without art; yet it was the perfection of art; for there was in it an indescribable charm, which never failed to hold the audience spellbound, from the first words to the last."

Writing in 1894 of the great evangelist, Drummond said: "No man is more willing to stand aside and let others speak. His search for men to whom the people will listen, for men who, whatever the meagreness of their message, can yet hold an audience, has been life-long, and whenever he finds such men he instantly seeks to employ them." Mr. Moody was quick to discern Drummond's gifts, and induced him to suspend his College course and give his undivided attention to co-operation with the evangelists in their tour throughout Great Britain. This arranged, Drummond was despatched with another student, named Stewart, to Sunderland. Hitherto the deputations from Edinburgh had contented themselves with a single meeting in each

place, but in Sunderland a further development took place. "The deputies," he has told us himself, "were armed with a solitary address apiece, but, considering the distance they had come, the local committee arranged for two nights instead of one, and the young evangelists had to make the best of the situation by cutting their one address in two. So much interest was awakened in their report, that they were next urged to extend their visit for a third night, and this led to a fourth, and a fifth, and so on for about a fortnight. By this time churches were opened and crowded nightly in different parts of the town; and the surprised youths —for they were almost boys—found themselves in the heart of a deep and growing revival movement. How their slender resources lasted out the fortnight remains their secret, but the mere extension of the work demanded fresh recruits, and one or two of their former colleagues were telegraphed for to come to their help without delay."

From Sunderland, Drummond moved on, unaccompanied now, to Newcastle and Hartlepool. In October he crossed to Ireland with Messrs. Moody and Sankey, and took part in a movement which was characterised by the *Times* as "the most remarkable ever witnessed in Ireland." First in Belfast, and then in Dublin, he was principally occupied in conducting the meetings for young men; and he found so much acceptance that, in Dublin, and time and again throughout the campaign, he was left behind by the evangelists to carry on the work until fresh fields demanded his labours. From Dublin he came over to Manchester, and at once took charge of the meetings for young men. "At first," wrote the Manchester correspondent of the *Daily News*, "the Oxford Hall was found more than large enough for all who cared to assemble, and

when the Free Trade Hall was adventured upon there were a good many empty benches. But day by day the excitement rose, and if there were any hall in the city that would hold 15,000 people it would certainly be filled at every one of the meetings." But on 7th January Drummond had to move on to Sheffield, where he continued until the 28th of the month, "the last meeting for young men being the best of all." Then he followed his leaders to Liverpool. In this city, perhaps more than in any other, Drummond's work seems to have borne abundant fruit.

A contemporary account of the work in Liverpool, written in the beginning of March 1875, may be quoted: "The nightly gatherings in the Circus, from nine to ten, have been well sustained during the past week, and have been fraught with interest. Mr. Henry Drummond invariably presides, and conducts the proceedings with much tact and discretion. He throws aside all formalism, and endeavours to give the meeting as much of a family and social aspect as possible, in order to remove the natural diffidence that most young men feel in making any public statement about their conversion, which may be very recent, or spiritual experience, which may not have been very deep or well defined. While the meetings are free to all who may feel disposed to speak, any attempt to raise controversy on disputed points of doctrine is rigorously repressed. Such a thing, however, seldom occurs." Later, Drummond reported that "for the last few evenings there had been a nightly average of one hundred young men seeking Christ." From another account, we learn of a nightly average attendance of 1400 at the Circus. Mention is made of his "gentleness . . . only surpassed by the earnestness with which he carries out and controls this most successful service of grace."

On 4th April Drummond had again to remove to a new field of operations, this time London itself, where Messrs. Moody and Sankey had already been grappling with a tremendous amount of work. On his last Sunday in Liverpool, Drummond had three farewell meetings—with the general public (when, it may be noted, he spoke from the verse, "Seek ye first the kingdom of God"); with Christian working-men in their everyday clothes; and with his favourite gathering of lads and boys.

Both in the north of London and in the East End Drummond had a free hand in the conduct of the young men's meetings. At the great Convention at the close of the campaign, however, Drummond characterised the work at Liverpool as perhaps the most successful, and made particular reference to the special gatherings of working-men and of boys. "The young men of Great Britain," he continued, "have not been utilised as they might be. We talk of the mineral, intellectual, and scientific wealth of England, but these are nothing in point of usefulness to the world compared with her wealth of young men, if they were once stirred up to the knowledge that they could win souls to Christ."

Twenty years later, Drummond wrote of Mr. Moody's great campaign: "It was the writer's privilege, as a humble camp-follower, to follow the fortunes of the campaign personally, from town to town and from city to city, throughout the three kingdoms, for over a year. And time has only deepened the impression, not only of the magnitude of the results immediately secured, but equally of the permanence of the after effects upon every field of social, philanthropic, and religious activity."

CHAPTER IV.

The Moody Campaign—(*continued*).

FOR Drummond, the campaign closed with the London meetings, and when they were over he turned his steps homeward. On his way, however, he visited Liverpool, in order to preside over and take part in a Young Men's Convention, held on 20th May. One feature of the programme was the interrogation of a "question-drawer." Drummond filled the post of question-drawer, and, as his replies to many of the queries submitted are of value in indicating the stage of development at which his ideas about the work of evangelism had arrived at this time, no apology is necessary for making extensive quotations from them.

The greater number of the inquiries had reference to methods of work. The following selection is representative:—

"What are the fundamental requirements for a chairman?—First of all, I should say *personal piety*; secondly, geniality and good temper; then, intense sympathy with everybody. There are hundreds of other things, but these are the most essential.

"How are we to prevent chairmen from becoming bores?—I think it is impossible.

"Is it a good thing for converts to give their experience in a meeting?—That is a vital question. In some

circumstances, I should say not. But it very much depends upon the motive. A young man comes in here who has newly given his heart to God. Away in yonder gallery he sees half a dozen young men, once his companions in sin. They do not know he has changed sides. He knows they have not. Shall he not rise and say to them, 'Young men, you know who I am, and what I have been. I want to tell you that God has been good to me. He has led me to Christ. I mean to try and follow Him. He is a good Master. May God help you to turn this very night, for Jesus Christ's sake'? Would not this have more real effect upon them than all the sermons they ever heard in their lives? I know it has had upon thousands. Of course it may be carried too far, but so may everything. If the convert speaks well, I should not encourage him to speak a second time; at least not ordinarily, or for some time to come. But if he just barely escapes breaking down, and feels thoroughly ashamed of himself when he sits down, I do not think it would spoil him to speak occasionally.

"How can we get young men who are bashful and reserved to take part in these meetings?—In some cases it should not be done at all; God does not want all the world to be public men. In other cases, these men become the best workers. I think the man who has just to be *dragged* out of his shell becomes generally of most use. Then, he does it only for Christ. But one should not ask a bashful man right off to take a leading part in the meeting. Let him begin in a small way. Give him a chapter to read, or the requests for prayer; then get him to lead in prayer, and so draw him out.

"Should young converts preach in the open air, or some experienced Christian?—I should think, one of

each. Let one say how it is *to be* done, and the other how it *has been.*

"What are the right sort of men to preach in the open air?—The best men we have. I think street preaching is spoiled because we think 'Anybody will do to preach in the streets.'

"Should respectable young men be expected to go into the streets to invite other young men to attend these meetings?—Every Christian should be respectable.

"How can you get sleepy and lazy Christian young men to work?—I was in the room of a Y.M.C.A. lately, and asked one of the members what he was doing in the way of evangelistic work. He said, 'Nothing.' I asked the reason. 'Why,' he said, 'I've never got a call.' I took him by the arm and led him to the window; a young man was staggering past under the influence of drink. 'There,' I said, 'there's your *call*; go and rescue your brother from his drunkard's grave.' He left the room. I do not know what the result was to the drunkard, but I know that the young man became the most earnest worker the Association had. Let us try to let others feel the burden of perishing souls; so that if a lazy Christian has no stimulus *within* him, he may have it *without* him at every turn of the street.

"How are we to keep up the interest of these meetings in summer?—There will no doubt be a great deal of competition, and I would not interfere with much of it. Let cricket go on, for instance, but try to get the young men who play cricket with you one night to come here with you the next.

"Should we have religious addresses at young men's meetings?—Yes, most decidedly; but the difficulty is to get men to give them without preaching or becoming stale.

"Should women be admitted to young men's meetings.—Obviously not. A young men's meeting is a young men's meeting. Let women have meetings of their own if they like; only, if they call them women's meetings, don't let them let men in.

"Should young men's meetings be varied, or what kind of meetings should they be?—Meetings for different classes are a splendid thing if the interest begins to droop—one night given up to clerks, another to carters, and another to telegraph boys; another to policemen, another to cabmen, another to sailors, and so on.

"How would you deal with sceptics and infidels? Is it well to enter into a discussion with them?—I think not. Certainly never in an inquiry-room. Few who come there are genuine; but one comes across a case of really honest doubting sometimes, worth following up, and entitled to it.

"Should loafers be allowed to attend these meetings, when their manifest object is begging?—I am sorry to say there is such a thing as the 'professional inquiry man' who gets his living out of it. These men have been 'anxious inquirers' all their lives, and the young men's meetings are a splendid reaping-ground for them. I am afraid it is the truest kindness to discourage them absolutely. They have been traced on some occasions from the doors of these meetings straight into public-houses. Some of them are very perplexing. I used to think it was almost worth while being taken in ninety-nine times for the sake of the hundredth, who might turn out well. But even the hundredth often turns out to be a more accomplished hypocrite than the others, and one really does not know what to do.

"What are the main external hindrances to young men's meetings?—The main hindrances are criticising Christians and cold Christians."

From Drummond's *dicta* upon points of individual conduct and religion, the following may be quoted:—

"How should a Christian young man dress?—That is a great puzzler to begin with. I should say he ought to dress so that there should be nothing remarkable about it—so that, after you had said good-bye to him, you could not tell what he had on at all.

"Should Christian young men attend theatres, and sanction theatre-going on the part of others?—I cannot say anything about that for others; I can only speak for myself. I think if a young man can look in his Heavenly Father's face at night and say, 'To me to live is Christ,' the question will never trouble him.

"Should Christian young men become teetotallers?—I don't know. That is a question every man must settle for himself. 'Let every man be fully persuaded in his own mind.'

"Should Christian young men smoke in the streets?—That is one of the questions for each man to settle for himself. I know a young man who has spoken in this hall, who was a great smoker. He was brought to Christ a short time ago, and on returning home at night from the young men's meeting he used invariably to smoke a cigar. One night, after a very spiritual meeting, on the way home he overtook a young man, and felt a burning desire to speak to him about his soul. But then he had a cigar in his mouth. Somehow or other, it seemed to stand in the way. He could not well define how. 'Speaking to a man about his soul, with his cigar in his mouth,' he repeated to himself. There was an anomaly somewhere. Reason it out he could not; but, somehow, it did not seem consistent. He must either lose his cigar or his opportunity. He chose the former

alternative, and he never smoked coming home from the meeting again.

"What do you think keeps young men from becoming Christians?—Some special sin which they prefer to Christ—I think some *one* definite sin. In every life, I believe, there is some one particular sin, outstanding only to oneself, different in different cases, but always *one* with which the secret history is woven through and through. This is that which the unconverted man will not give up for Christ."

About this time Drummond wrote a paper entitled "How to Conduct a Young Men's Meeting," and for those whose interest in the present sketch is impersonal, and is rather in the evolution of an evangelist than in Drummond as an individual, it may be desirable to rescue this pronouncement from the columns of the contemporary newspaper in which it appeared, and from the oblivion which, sooner or later, overtakes all contributions to the periodical press:—

"*Thinking over it.*—First of all pray about it. See if God wants you to get it up. If God does, be sure that you are really willing to do your part. Remember that Satan would give a good deal to have you let the thing alone, and be prepared to deal honestly with the excuses which he will put into your mind against it. Take up the questions of personal inconvenience, sacrifice of your time, possibility of losing certain friendships, and many others which will at once suggest themselves, and ask yourself candidly, 'Ought I to let these things stand in the way?' Settle them at once for what they are worth, and give God the benefit of any bias.

"Then, after counting the cost, if you really mean to go on, let every fear about consequences, every doubt

about the success of it, every suspicion of failure, vanish. You have all the powers of heaven at your back, and you *must* succeed. Make up your mind to this at once, and go forward in the fulness of trust in God. Do not be frightened at your own inexperience, nor think how exceptionally 'hard to move' your town is. It is God who is to do the work, and not you; so you may safely leave all anxiety in His hands. Above all, do not be afraid of making mistakes. Everybody makes mistakes; and the greatest mistake you could make would be not to begin at all.

"*Preliminary Steps.*—Look out three or four other young men whom you think you might get to join you in it. In every district there are three or four young men who usually take the lead in such things; do not go to them. If they are worth anything their hands will be already full; but that is not the reason. Young men would take it from them *as a matter of course*, but it would not have the same effect. Get them to pray for you, and to counsel you, but let the new workers come to the front.

"Remember it is quite as important to develop new workers as new converts. Therefore pick out three or four new men, young men whom young men would like —Christians of course. They may not be workers, very possibly because they never got the chance. The Church has a wealth of such young men, men whom it is at once her loss and her sin that she has never set to work. Call on one or two personally; tell out all that has been passing through your own mind, how you have grown ashamed at never having done anything for Christ, how you have begun to yearn for the souls of the young men around you, how God has laid it upon your heart to make a humble effort to reach them. Do not get their answer upon the spot, but after a brief prayer that God

will lead them to comply or refuse according as it will be for *His* glory, say you will call back again in a day or two. Spend the interval yourself in ceaseless prayer.

"*The First Meeting.*—The first meeting will naturally be a workers' meeting. Let it be anywhere—in your own bedroom, for instance. If half a dozen come, it is well. If three come, thank God. God can work with three. It is not His way to work with crowds; it never has been. Individual men are His instruments—units. The New Testament itself is but a brief biography, and the pages of the Old are marked with the lives of men, not with the graves of nations. Therefore, be encouraged with your handful. 'Where *two or three* are gathered together in My name, there am *I*.' Let this meeting be continued every second night, say, for a week. Let it be a week of consecration and prayer. Let the workers get filled with the Spirit. Let them determine to take one month clean out of their lives and give it away to God. If they do, they will not need to be asked about the second month—it will be God's too.

"Meantime let a hall be engaged, a small cheerful place, unsectarian if possible, a place which would be popular with young men. A music hall or an empty theatre may often be had in summer; as a last alternative, the schoolroom of a church; or even, at a push, a tent could be hired for a few pounds. Then let a few unpretentious tickets be printed. Let them be of the very best quality, containing a courteous invitation to the meeting. Any *cant* will kill the meeting at the very outset. Let the invitations be delivered *personally* to every young man in the neighbourhood, and accompanied by a respectful verbal request that it would be a favour if they would make an effort to come. It might even be whispered about that Mr. So-and-So (who had not

been identified with 'this kind of thing' before) was expected to preside, and you, Mr. Blank (who had certainly never previously been known to come out as a Christian) would probably speak, so that curiosity and surprise being awakened, an audience would be almost a certainty.

"*The Arrangement of the Meeting.*—Large platforms should, if possible, be avoided. A little table, a few yards from the centre of the room, with the chairs ranged round in semicircles, makes probably the best arrangement. This is, at all events, unostentatious, takes away the appearance of speechifying, or delivering *set* addresses, and gives that homely, informal character to the meeting which should be specially aimed at. Anything which will reduce the character of the speaking from speechifying to plain, honest talking, even in form, is of more value in a distinctively young men's meeting than one who does not know young men might imagine. A harmonium and a few leading voices to form a small choir are, of course, a great acquisition. It is needless to add that all who have an official charge of the meeting, such as handing about hymn-books, and showing the audience to their seats, should be *gentlemen.*

"*The Programme.*—The meeting should only last an hour. From nine to ten at night is undoubtedly the best time. Theoretically, this late hour is ridiculous; but the stern law of experience has peremptorily proved it to be right. All the recent good work amongst young men throughout the country has gone on from nine to ten at night. There are hundreds of objections to it—objections of great weight. They are all granted. It would be of immense advantage if an earlier hour would suit; that is all we can say. The reasons for the popularity of the late hour seem to be these: many do

not leave business till very late; some have evening classes, over at nine; some have Church work, home duties, and other engagements, which do not set them free earlier.

"Then no one grudges dropping into the meeting when the day is practically done; but an earlier one breaks up the whole evening, and this is a serious matter when the meeting may run on for weeks or months, as it ought to do, if there is any life in it at all. The less *formidable* the meeting can be made to those who are invited, who are not Christians (who naturally look on it as a kind of nuisance at anyrate), the better; any young men are not going to lose a quiet row, or a smoke, or their innings at cricket, for a religious meeting.

"Then the meeting should be held *every night.* It should run right through everything—wet nights, fine nights, long nights, short nights. Do not say, 'Well, we'll have it three nights a week to begin with—best to begin with a trial.' No, it isn't! If you have faith enough for three nights a week, you may as well have faith for seven. You see, a young man comes on Monday night, and if you have no meeting for him on Tuesday, he goes to the theatre. The men who would do that are the very men you want to get hold of. Therefore let your meeting be an institution. If it should only be a small one, or a temporary one, never mind. Let it be an *institution* while it lasts.

"*The Chairman.*—A great deal depends upon the chairman. To young men, he should be a *sample Christian.* He should be youthful, genial, sympathetic, natural, ready. Gentle withal, he should know how to be firm without being severe, and to respect the feelings of his audience more than the feelings of an individual. There are men who attract men. Therefore, if you have

half a dozen men whose hearts are in the right place choose him above all who is the most *likeable*, who lives in that mysterious atmosphere of natural magnetism the influence of which is as difficult to define as to resist.

"The chairman should be to the meeting very much what the *chef de bâton* is to an orchestra—to keep time and tune. His stock in trade consists of a Bible, a hymn-book, a watch *with a seconds-hand*, a cheery smile, and an eye 'without any mud at the bottom of it,' as Emerson would say. His duties are at once very simple and very difficult. The difficulty is in being simple; it is so hard to be unobtrusive. Then it requires great tact to gain influence over a meeting by familiarity, without losing it in dignity; and great delicacy of handling to let the sympathetic elements in the audience enjoy the sense of freedom, and the discordant ones at the same time the fulness of restraint. He fills the post best of whom, when the meeting is over, a stranger would say, 'What an easy time of it the chairman had! Just to sit in the chair and do nothing. Why, anybody could do that!' A touch so light as that is the perfection of all generalship. But, after all, it is only God who can *subdue* a meeting.

"*The Bill of Fare.*—The speaking, of course, must be done by young men. If, as a deputation from some other town where there has been work, a stranger can be got to help (not to monopolise) it might give the work a better start; but the experiment has been tried with local men only, and succeeded to perfection. After an opening hymn, the chairman might call on some young man to read the requests and lead in prayer—a novice if possible, for his own sake, if not for the meeting's; it would draw him out. Then another hymn, and a few verses of the Bible read by another, followed,

perhaps, by a few remarks. After another hymn, two very short addresses, of ten minutes, concluded with prayer, the benediction, and an earnest appeal from the chairman to the undecided to stay to the after-meeting.

"The addresses may be anything but preaching—young men will not stand being preached at by one another. Individual testimonies to personal change of heart have been found most useful of all.

"Every Christian has his own wonderful little history to tell; and when it bubbles right out of the heart, with the sole desire to glorify God, and bring sinners to the Cross, no one ever thinks of the blundering and the faltering. And if an occasional tear has to be brushed away from the speaker's eye, at the memory of the forgiven but not forgotten past, there is an eloquence in strong men's tears which no voice can ever express. After the first night or two, the meeting will generate its own speakers. Men's tongues will be loosed. Those who never dreamed of speaking will find they cannot keep silent. Then, instead of having two addresses, the chairman might occupy the first twenty minutes himself, then throw the meeting open, and hear from half a dozen, two or three minutes each. By and by, a teaching-meeting, for Bible study, for which the aid of more experienced Christians might be called in, should be started three times a week, an hour before the general meeting, for those who have been impressed.

"*Conclusion.*—Now for the conclusion, *i.e.*, *your* conclusion. *Do you think you will try it?*"

The Moody campaign left its mark on Drummond for life. It gained him the lifelong friendship of Dwight Lyman Moody. In it he served his apprenticeship in evangelistic missionary method under a past master in

the art. In his actual work he was enabled to outline the evangelical truths that became the groundwork of the teaching by which he sought thenceforward to reconcile young men to the environment of a Christian life. And from 1874 onwards, as the Rev. D. M. Ross has said, evangelism was the master-passion of his life.

There is a note of puzzled wonderment about Dr. John Watson's statement that "perhaps the most remarkable single fact in Drummond's life was his unbounded admiration for the American Evangelist." But Dr. Watson talks as an outsider. For those who had the privilege of working with Moody, and especially for those who came under his spell, and can look to him as, humanly speaking, their spiritual saviour, there is no cause for wonder. To more than Henry Drummond, Moody was "the biggest human" ever met.

His replies as question-drawer, above quoted, furnish some index to the point of development at which his teaching had arrived in 1874, and we have Mr. Ross's testimony that "even in those early years Drummond had his own message to deliver, and his own way of delivering it. He had no quarrel with the traditional evangelism, but there were many points in traditional evangelism on which he simply laid no emphasis. He found the heart of Christianity in a personal friendship with Christ, and it was his ambition as an evangelist to introduce men to Christ. Friendship with Christ was the secret of a pure manhood and a beneficent life—the true strength for overcoming temptation, and the true inspiration for manliness and goodness. It was a simple message; but, delivered with the thousand subtle influences radiating forth from his strong and rich personality, it evoked a

wonderful response in the crowded meeting and in the quiet talk in the streets or in young men's lodgings. There was little dogmatic teaching in his message; it was not to a theological creed, but to Christ, that he burned to get men introduced."

CHAPTER V

At the Parting of the Ways.

AS he confessed to a friend, years after, Drummond never felt any call to the ministry, and he never had any intention of becoming a minister. In the measure of success which had rested upon his work in the great campaign, he thought he saw that his mission was to be that of an evangelist. He had always been interested in evangelistic work and meetings, and recognised that divine work was done in them; but he could never bring himself to think of sitting down minister-fashion to write two sermons a week.

One Sunday forenoon, however, sitting on the steps at Bonskeid, he had a talk with Mrs. George Barbour, a woman of intense, if somewhat individualistic, religious zeal and piety; and that talk gave him something of a lead. Mrs. Barbour had been one of the earliest to welcome Messrs. Moody and Sankey to Edinburgh, and had acted as volunteer reporter to the religious press in furnishing details of the work of grace in the Scottish metropolis. It was not, therefore, from any lack of sympathy with aggressive Christian work that Mrs. Barbour now demonstrated to Drummond that "the evangelistic career was apt to be a failure." There might be "a few years of enthusiasm and blessing," perhaps, and "then carelessness, no study, no

spiritual growth, and too often a sad collapse." That faithful advice sent him back to his fourth session at the New College, to complete his theological curriculum, in the winter of 1875–76.

In the Theological Hall he had never felt "in it" among the Divinity students, although he had many good friends among them; and he must have felt more than ever "out of it" when he found his old classmates gone, and himself thrown into the society of those who had been his juniors when he left. He took his place quietly, and, although his fellow-students were somewhat shy of him at first, dreading that he would take an early opportunity of "speaking to them about their souls," these soon found that that was not his way.

His evangelistic zeal, however, was not in any sense dormant. That winter he rented the Gaiety Theatre on Sunday evenings, and induced a number of his fellow-students and friends to carry on meetings for students and young men in this unconventional auditorium, which derived an additional recommendation from its proximity to the University. There is little record of the objective results of this mission. When Drummond himself spoke, and that was seldom, comparatively, there were large gatherings and crowded inquiry-meetings. The other workers had not the same experience to draw upon, nor, perhaps, had they the same gifts, and several of them have since expressed their wonder at the patience with which their untutored and blundering attempts at evangelistic preaching were received by their audiences.

But, in binding together the workers in this forlorn hope, the Gaiety meetings were a distinct success. The Gaiety Club or brotherhood was formed by these men—among whom were James Stalker, John F. Ewing, John Watson, D. M. Ross, Frank Gordon, and Robert Barbour—and this is perhaps the best point at which to refer

to it. The members of the Club, limited to ten, have since its inception met yearly for a week at some remote country inn, for the cultivation of fraternal intercourse; and these reunions of old College friends, drawn from different academic years, but linked together by religious affinities and the memories of student-days, have been fraught with much spiritual and intellectual stimulus for the individual members. "In this little circle of old College friends," says Mr. Ross, "Henry Drummond had a unique place. His mere presence was a perpetual benediction. His courtesy and thoughtfulness for others were unfailing; his playful humour was like glints of sunshine; and in the years when his name had become a household word in English-speaking countries, his forgetfulness of self was a rebuke to every vain and selfishly ambitious temper. Drummond was a good talker; but what was more striking than his talk was his capacity for listening. There was a genuine modesty in him which made it easy for him to assume the attitude of a learner, even towards those whose knowledge gave them less right to speak than himself. He stooped to learn where another would have exalted himself to teach. Often it would happen that a theological discussion would go on for an hour or two, in which Drummond took no part. He would lie back in an easy-chair listening in perfect silence. Then, at the end, he would ask a quiet question, or make an epigrammatic remark, which was more luminous than all our talk. Drummond was fond of a quiet *tête-à-tête* carried on to the early morning hours. With that modesty which never failed him, he assumed that his friend had much to teach him, and sat at his feet as a learner. It was himself, probably, with his questions, suggestions, and *caveats*, who was kindling the light, but he put it down to the other's credit. There was a kind

of witchery in his personality which drew the intellectual as well as moral best out of a man."

Returning to the narrative of Drummond's College life, we may adduce the testimony of another of his fellow-students—now Professor Hugh M. Scott, D.D., of Chicago. "Drummond's mind loved to work in the way of analogy; his fancy must ever light his understanding. . . . While walking out together, he said, 'Scott, what do you think of sin?' Now, I agreed with the Shorter Catechism that 'sin is any want of conformity unto or transgression of the law of God,' though I did not answer just that way. But Drummond was astride an analogy, such as he rode later in *Natural Law in the Spiritual World*, and said he had an idea that sin was largely negative, and referred to such terms as *in*quity, the Greek word for sin, which means to *miss*, to fail; evil as vanity, a lie, darkness, a way that perishes, destruction, etc. Here we find, in his student-days," says Dr. Scott, "a view which runs through all his later thinking,"—a view which, curiously enough, was held by that other remarkable man, James Hinton.

After completing his College curriculum, Drummond accepted the appointment of assistant to the Rev. J. H. Wilson of Barclay Free Church, Edinburgh, and acted in this capacity during the winter of 1876–77. His duties comprised occasional pulpit supply, visitation of the sick, and supervision of the young men's meetings in connection with the congregation. He had the disadvantage of succeeding two brilliant friends of his, John Watson and James Stalker; and altogether this was a chapter in his life which he never cared to have referred to. In the memory of some who are still members of the congregation, the most outstanding fact of his ministry was a course of six sermons upon the "Will of God." Several of these Barclay sermons have been published in a post-

humous volume (*The Ideal Life; and other Unpublished Addresses*), where those who are interested in tracing the development of his theological views will find material to work upon. In this connection it may be mentioned that notes of Drummond's addresses to the students in 1885 were identified, by a cultured member of the Barclay Church, as being strongly reminiscent of certain sermons preached during his assistantship in 1876–77.

Quitting the Barclay Church in April 1877, Drummond entered upon "the most miserable time in his life—not seeing what definite work he could do to earn his bread, and yet get time to preach the Kingdom." He spent the month of July in Norway with his friend Robert Barbour; and in August he took up mission work in the mining village of Polmont for a few weeks.

Although he had completed attendance at all the theological classes, he had not qualified for the formal licence to preach, which is the seal of theological fitness required of every candidate for the Presbyterian ministry. Calling at the Free Church College, one day, to inquire as to what subjects were prescribed for the examination for licence—although he did not want to be licensed—he found some numbers of *Nature* which had been accumulating for him. He saw no use for his *Natures*, now that his College career was at an end, and gave them to an engine-driver as he went down the Mound, telling him that he might find them interesting. But science was to open the door of hope for him after all. Two or three days later, the death was announced of Mr. Keddie, Lecturer on Natural Science in the Free Church College in Glasgow. Here he saw a chance; and he wrote to Principal Douglas inquiring whether there was any use in his applying for the lectureship. Principal Douglas encouraged him to do so. He got a very commendatory testimonial from Professor Geikie,

as well as some others, and with the help of these he was successful in obtaining an appointment for one year. This was made permanent by the General Assembly of 1879.

As will be seen from the following chapter, the duties of the lectureship left Drummond with a large margin of time at his own disposal, just as he had desired. In the summer of 1878 he undertook the duties of chaplain at the Free Church's preaching station at Malta, and made his first acquaintance with the sunny Mediterranean. In the following summer he crossed to America with Professor Geikie; but it will be more convenient to refer to that and similar expeditions in later chapters.

CHAPTER VI.

His Chair.

THE principle involved in the inclusion of a course of Science in the theological curriculum of the Free Church of Scotland was accepted by the General Assembly so long ago as 1845, upon the motion of Principal Cunningham, and with the strong support of Dr. Chalmers, Sir David Brewster, and Hugh Miller; and the lectureship upon Natural Science, the duties of which were assumed by Drummond at the beginning of the session 1877–78, was designed to lay the fields of science under contribution, in aid of the accurate study of the Bible and of Christian apologetics. By familiarising the minds of theological students with the terminology and fundamental laws of scientific thought, it had the further advantage of qualifying them, to a greater or less extent, for intelligent study of the literature of science.

In the short session of five months, and with four hours weekly for lecturing, Drummond was supposed to teach the first year's students the elements of zoology, botany, and geology, as well as to introduce his class to the large field of inquiry opened up by the vexed question of the inter-relation of science and religion.

Clearly, too much was asked both of Lecturer and students. Dr. John Watson goes the length of characterising the programme set before them as "a standing

absurdity," and others have written of it in much the same strain. We believe it is the Rev. A. C. Mackenzie of Dundee who has said that the regulations were preposterous. "The course was too wide, the time too limited, and the students too numerous. Everybody was compelled to attend, or else they would pass neither Presbytery nor Examination Board. Some of his pupils had taken the full range of his course in the University, others had scarcely heard that there were such subjects in existence." "After his first lecture," the above writer continues, "I went round to his room and tabled my University certificates. He elevated his eyebrows over them in a way that he had, just perceptibly shrugged his shoulders, said nothing, but *looked* 'formal attendance,' and formal attendance it was."

Another of his students—the Rev. Hugh Black, we have reason to believe — while acknowledging the anomaly of the Natural Science class, has written appreciatively of the teaching which Drummond was able to give in spite of his limitations, if such a term may be used. "Drummond did a world of good by teaching them some of the general principles which underlie all science, and by making them feel that truth is indivisible, whether it be of science or of religion. The lectureship was founded rather with the idea of taking the sting out of science, and, if need be, of fighting it in the name of religion. The situation is changed, and he helped to change it. He taught his students at least not to fear science, and if they could not get a complete reconciliation, meanwhile, they must work with broad, flexible hypotheses, which would keep their minds from narrowing and hardening. If science is to become religious, religion must become scientific. Drummond never would give up the effort after a reconciliation. . . . Once a week at College he used to

give his class special lectures, beginning with the evolution of the world, and coming down to the evolution of life. These were intensely interesting, and had a certain apologetic purpose, and were more useful than the mere teaching of the rudiments of science."

In 1883, Mr. James Stevenson of Largs offered the sum of £6000 to the Free Church, upon condition of their increasing the salary of the Lecturer on Natural Science in the Glasgow Theological College, and raising the appointment to the status of a professorial chair. At the General Assembly in May 1884, this offer, with the conditions attached, was accepted, upon the motion of Principal Rainy, seconded by the Rev. James Stalker, who said he considered that a very good definition of the work of the chair was to be found in the labour of the man who then held the lectureship. The motion was carried by two hundred and sixty votes to ninety-three.

A few days later, on 31st May, upon the motion of the Rev. Dr. Melville, seconded by the Rev. Dr. J. Hood Wilson, Henry Drummond was appointed the first professor of Natural Science in the Glasgow College. In speaking to his motion, Dr. Melville said that Mr. Drummond was no mere scientist. If that were all, he was not the man they wanted. He was first of all a religious man, and an enthusiast in religious work, and then a student of science who had by travel, and otherwise, had the opportunity of acquainting himself practically with many varieties of scientific phenomena.

Upon authority granted by the General Assembly to the Presbytery of Stirling, Drummond had been, in 1878, licensed to preach. He had also received the ordination of an elder. In view of the rule of the Church requiring professors, as well as ministers, to be

ordained, Drummond's acceptance of the chair brought with it the necessity for ordination, much as he disliked the idea of being in orders. The ceremony took place on 4th November 1884, in the College Free Church, Glasgow, when ordination was conferred by the local Presbytery, by the laying on of hands, after the young Professor had made satisfactory reply to the interrogatories put to him in conformity with the law of the Church. The following account by an eye-witness, who had been one of his students, is of interest:—

"Drummond was the last man whom you could place by the woman's canon of dress. And yet his dress was a marvel of adaptation to the part he happened to be playing. On his ordination day, when most men assumed a garb almost clerical, he was dressed like a country squire, thus proclaiming to fathers and brethren and to all the world that he was not going to allow ordination to play havoc with his chosen career. Three ex-pupils of us sat side by side at that ordination. As the moment approached when he must publicly sign the Confession of Faith we watched him keenly. What will he do with it? we wondered. It would not have surprised us if he had blandly turned to the Presbytery and said, 'Really, gentlemen, I cannot sign this. Can you not grant me a dispensation?' Nothing of the kind. He took the pen with a graceful ease, and as he did so one of his pupils remarked, 'Ah, he's going to rush it, like the rest of us.' And he did. Ordination, however, sat lightly upon him. It made no perceptible change in his dress, demeanour, or activity. Ordination was for him not a call to a new line of life, but a necessary corollary of the professorship, and he submitted to it only as 'an ordinance of men.'"

Ordination is the sanction for use of the style of "The Reverend" in address, but Drummond persistently called the attention of correspondents to the fact that he was *not* "Reverend." Dr. Watson tells us that he was wont to declare, in fun, that he had no recollection of being ordained, and that he would never dare to baptize a child. The real reason was, doubtless, the strategic one of seeking to disarm suspicion of the professionalism which is, for better or for worse, associated with the cloth, and of thus enabling him to get alongside of men whom he thought he could help in matters concerning their spiritual welfare.

If Professor Drummond's intercourse with his students was not calculated to liberate the man of science in them, it was by no means without an educative influence. Of two class examinations which he held in the year—the first, at the beginning of the session, was designed "not to prove knowledge, but to prove ignorance of the most elementary things that everybody ought to know." This he called the "Stupidity Exam." In the paper set, such questions as the following would commonly appear:—Of what colour or colours are the stars?—Why is grass green?—Why is the sea salt?—Why is the heaven blue?—Define a volcano.—What is a leaf?

But it was doubtless in the class excursions that Drummond got nearest to his students. "It was not till one day, when," says the Rev. Mackintosh Mackay, "he took us all on a geological excursion to a limestone quarry some twenty miles from Glasgow, that we got to know him. What fossils we discovered that day I have quite forgotten: I only know we discovered a very live, brilliant specimen of nineteenth-century *man*; we discovered Drummond. He was unlike all other professors we had known. These had hitherto been to

us awful personages, and our interviews with them were few and fearful. Drummond disclosed himself to us as a young man like ourselves. . . . I remember towards the end of the day we students had got hold of some empty trucks lying on a side piece of rail which led into the quarry. There was a pretty steep incline, and we thought it would be fine fun to have a run on these trucks. But would the Professor like it? We looked silently to him. To our surprise, the Professor, with a solemn twinkle in his eye, said he would come in too! As we were deliciously dashing down the incline, the Professor began to philosophise. What was it that made this so glorious, while we had been somnolently riding in a railway train going at a far greater speed? One of the students suggested, 'Because we are doing what is against the law.' 'No,' said Drummond, 'I think it is rather the sense of motion. In a train you are shut up, while here the wind is all about you, and you *feel* you are going. In that, I think, the stage coach beats the locomotive.'"

Drummond made a practice of asking his class to spend a week with him in Arran, at the close of the session, for field work in the subjects of class study, entertaining them at his personal expense. The days were devoted to excursions to Goatfell, Glen Sannox, and other points in that geologically rich locality. The evenings were spent in talk of all kinds, when the class discovered in their Professor one of the most interesting conversationalists conceivable. The Professor enjoyed these outings quite as much as did his class, as his letters about them prove.

In the pleasant and not unprofitable work of his chair Drummond spent the whole of his professional life—influencing successive cycles of would-be entrants to the ministry of the Evangel which he loved. Dr.

George Adam Smith tells of an offer of the Principalship of McGill University, Montreal, received by Drummond in the winter of 1893–94, and declined after careful consideration. He never had another appointment: it was as Professor Drummond that he was known to the end of his life. In his last session he stuck at his post in Glasgow during weeks of fearful pain, until it became quite evident that he had become physically unfit for lecturing, and until one day, in February 1895, he went home for ever, to use Charles Lamb's pathetic phrase.

CHAPTER VII.

Evangelism in Glasgow.

DRUMMOND'S professional work necessitated his residence in Glasgow for five months in the year; but, as he was actually engaged in lecturing for only four hours in the week, he had a large margin of spare time. Many calls were made upon him, especially in later years, but he exercised a royal independence in accepting and refusing the miscellaneous invitations and requests of which he was the recipient.

For one thing, preach he would not. An ex-student has put on record an interesting incident in this connection, and the passage will bear quotation:—

"When as an ex-pupil you made the usual claim upon him to preach on, what was to you, a great occasion, he refused you as if you were proposing to confer a great favour upon him, and you could not choose but love him for the way he did it. Once I went to confer this favour upon him. In his private room at College he received me so kindly that I scarce could muster courage to ask him. When at last I did, he said how much he wished. 'But the fact is,' he added, 'I *can't* preach. One has to choose one's line, you know, and my line is evangelism. If I took your service I should be bombarded with similar things and couldn't resist them. He was, however, a shrewd observer and man of the

world withal. 'Have you tried So-and-So?' (naming a widely popular divine known also to be susceptible to flattery). 'No,' I said, 'I have no personal knowledge of him.' 'That doesn't matter. I suppose you know how to get him.' And then he branched off to his serious vein. 'It's a lesson to us all. I suppose in youth this thing was a mere foible. But, you see, the man has *lived* and the thing has grown over him like a fungus, and has become glaring: we can all see it. So you must say, if you can say it with any conscience, that numbers of your people are very anxious to hear him, you must promise to make what structural alterations on your pulpit he wishes, to advertise it in all the papers, and to send a cab for and with him, and if he is not engaged you'll get him.'

"I took my cue and left Drummond for the great man's house. On the way my gorge rose at the whole proceeding. I faltered and turned back, to find Drummond just finishing his lecture. 'Look here, Drummond,' I said, 'I can't do it. It's quite true that my people want to hear him, but the rest of it is too sickening. You really must help me. That was a fine sermon of yours about the fungus. Why not preach that?' In the end he came to terms with me. There was to be no advertising, and it was to be announced to my own people only, and as an 'address.' 'Mind that,' he said, 'or you'll ruin me.' When I came into the church I was struck with the number of men present. They probably thought they were to hear about fungi. They did hear an address which has gone the world over—'The greatest thing in the world.'"

Nor was Drummond any more easily secured for big social functions or mass meetings. As Mr. Ross has said, he loved to lived in the shade. "He had a power

of brilliant talk, a perfection of social manner, and a wide knowledge of men and cities, that, had he cared, would have made him *the* man at the dinner-table; but his modesty forbade him to seek to shine. . . . He was in demand as a speaker or chairman at public meetings, to draw an audience; but, unless he had some special message he wished to deliver, he declined such requests, and would go off, instead, to some little meeting in an obscure hall, to encourage a down-hearted worker. But if he avoided the public platform, where he felt no special call to speak, he loved to be in touch with the life of the people. Often he would slink away of a Saturday afternoon to some football field in the East End, where he could find himself (to use one of his own picturesque phrases) 'the only man with a collar in the whole crowd.' He cared as little for great ecclesiastical as for great social functions, but his friends could count upon him turning up at odd functions in the underground life of the people."

He had entered the membership of the Renfield Free Church—then ministered to by the Rev. Dr. Marcus Dods — and had been ordained an elder. Upon his return from Malta, in the summer of 1878, he appealed to Dr. Dods for a sphere in which he might carry on the work of evangelism. "I want a quiet mission somewhere," he said, "entry immediate, and self-contained, if possible. Do you know of such a place?" Dr. Dods introduced him to a mission-station in the working-class suburb of Possilpark, in the north of Glasgow, and appointed him missionary in charge. This became the principal field of his activity. From the month of September 1878 onwards, he lived and worked among the people of this district, conducting religious services for adults and for children, classes, prayer-meetings, and all the usual agencies of a home-mission organisation,

including the visitation of the sick and poor. He had hardly settled to the work when the period of commercial disaster which followed upon the failure of the City of Glasgow Bank brought numbers of the inhabitants of the Possilpark district into dire and distressing poverty. He was able to be of much use in administering relief to many, and in this way he secured an entrance to homes that might have otherwise remained shut to him. Mr. Ross narrates an incident illustrative of the hold which Drummond got upon the hearts of the people. A woman whose husband was dying came to Drummond late on a Saturday evening, and asked him to come to the house: "My husband is deein', sir; he's no' able to speak to you, and he's no' able to hear you, but I would like him to hae a breath o' you aboot him afore he dees."

Drummond held that "the crime of evangelism is laziness; and the failure of the average mission church to reach intelligent working-men arises from the indolent reiteration of threadbare formulæ by teachers, often competent enough, who have not first learned to respect their hearers." He gave the people of his best, and the work at Possilpark prospered well. In 1881 it was reported to the General Assembly of the Free Church that, in a district of which the population was about 5000, there had been erected a church building capable of seating 800 persons, and that there were 177 members and 125 adherents in attendance upon divine worship. On 31st May the Assembly sanctioned the erection of this congregation into a regular charge; and, after an ordained minister had been settled in the pastorate, Drummond was free to look around for other spheres for evangelism.

If Drummond did much for Possilpark, it also was a factor in the development of its missionary. Later on, reference will require to be made to the influence which

it had upon his religious thought; but we may refer here to the benefit which he derived from the intimate friendship with Dr. Dods into which it drew him. Speaking in April 1889, upon the occasion of Dr. Dods's semi-jubilee, Professor Drummond said: "Whatever the discovery was worth, Dr. Dods discovered me. I came to Glasgow a waif and a stray, living alone in rooms, knowing not a man in the place. I did not know Dr. Dods. One day he asked me to dinner, the first time I had been asked to dinner in Glasgow. I need not say I went. From that time I can claim him not only as a friend and elder brother, but as the greatest influence in many directions that has ever come across my life, and that, if I have done anything in my poor way to help anybody else, it has been largely owing to what he has done, and mainly by his own grand character, to help me." Allowing for innocent hyperbolism, which the occasion justified, here is undoubted acknowledgment of benefit surely received.

Drummond never again settled into any piece of work in Glasgow so all-absorbing as Possilpark had been. This was, perhaps, a good thing. Neither did his enthusiasm slacken, nor was his time less devoted to the great cause; but he was more at liberty to give his skill in aid of numerous organisations which sought the same grand objective. He always had a talent for discovering weak spots, and for guiding and stimulating the enthusiasm and work of other men. It would probably be impossible to ascertain with exactness anything like the sum-total of his work in Glasgow of this nature.

We shall show in a later chapter how he gave himself unsparingly to the furtherance of the Boys' Brigade, an institution indigenous to Glasgow. There is a slum mission at the Broomielaw of Glasgow which was re-

suscitated by his influence, this time exerted upon the students of his College class, whom he asked to go down to the district and to make a conscience of visiting the people in particular closes. The mission was benefited, and the students "learned the lesson of the importance of trying to understand the economic conditions of the time, instead of taking refuge in denunciation." We know, further, that when the men in the employment of a particular Glasgow firm of printers came out on strike, upon a quarrel as to breach of trade rules, Drummond was appointed sole arbiter, and adjusted the matter to the satisfaction of all parties.

In Glasgow, too, the illness which proved to be his first and his last, came upon him just when he was about to throw himself into the cultivation in that city of a seedling of the modern evangelistic organisation called the "Pleasant Sunday Afternoon" movement. He had been for a number of years a director of the Canal Boatmen's Friendly Society of Scotland; and, in conjunction with Bailie Bilsland, had made representations to his fellow-directors in favour of the greater utilisation of their commodious institute at Port-Dundas (the terminus of the Forth and Clyde Union Canal) by adoption of the P.S.A. scheme. At the annual meeting of the Society in January 1895, he had secured approval of proposals for an experimental adventure. He had framed a circular for distribution in the district,—addressed to the men of Port-Dundas who did not go to church, and were "anxious to have something interesting to do on Sunday afternoons." He had seen "The Port-Dundas P.S.A. Society" fairly inaugurated, and had accepted the office of President, when sickness laid its hand upon him, and his evangelism in Glasgow was brought abruptly to an end.

CHAPTER VIII.

Moody's Second Campaign.

IN response to a widely-signed, representative, and influential appeal, Messrs. Moody and Sankey entered upon a second campaign in Great Britain in the autumn of the year 1881. Landing in this country in the month of October in that year, they were continuously engaged, until the month of June 1884, in revisiting the centres in which their first campaign had been the occasion for a revival of religious life and enthusiasm — with one short break, extending from April until October 1883, in which Mr. Moody took time for a hurried visit to America.

The evangelists began work in Newcastle-upon-Tyne, then spent six weeks in Edinburgh, and, after that, five months in Glasgow.

In consequence of his professional duties, it was not until Messrs. Moody and Sankey reached Glasgow that Drummond was able to take any part in the campaign; but, when they did arrive, he threw himself heart and soul into the work. "In this city," says Mr. Moody's biographer, "Professor Henry Drummond again assisted Mr. Moody in his work, and the friendship begun during the earlier visit became more deeply rooted. Saturday, which Mr. Moody observed as his day of rest, was usually spent with his family, and Drummond was often a welcome addition to the small circle. Mr.

Moody would turn continually to him in these days for advice and fellowship, and their attachment deepened into the warmest love." Drummond gave special attention to his own district of Possilpark at this time, and had the gratification of seeing Moody reap the field which he had cultivated so long and so assiduously.

When the work in Glasgow came to a close, Drummond's College vacation had commenced; and, upon Moody's invitation, he spent the best part of it in company with the evangelists, or in following in their wake. His itinerary is not uninteresting, especially in the glimpses which it affords of the stage of development which he had reached, in his quest of the New Evangelism.

In August he accompanied Moody to Aberdeen, and there he remained with Mr. and Mrs. Stebbins, the American singing evangelists, to follow up the work, and continue the meetings. Mr. Shireffs, the able and earnest secretary of the Aberdeen Y.M.C.A., reported of the meetings at the time: "The work has been kept up with much interest and profit by Professor Henry Drummond, of Glasgow. The Divine leading in this matter has been most evident to us all. The quiet, clear, direct, spiritual teaching seemed to come in so opportunely, and to lead to decision, and to impart strength and firmness in very many instances. The last meeting was crowded."

From Aberdeen, Drummond went to Dundee, and thence to Dumfries. Note has been preserved of several of his addresses at the last-mentioned place. "Mr. Drummond spoke impressively on 'The Three Crosses.' On Calvary we had the cross of Salvation, the cross of Acceptance, and the cross of Rejection." At another meeting he spoke on the words "Seek ye *first* the Kingdom of God." At a crowded meeting in the Free

Church, his subject was "Temptation," which he treated "in a very original and distinctive manner." We also learn of addresses on "The Programme of Christianity," as given in Isa. lxi. 1–3; and "a marvellous address on 'Love,' from 1 Cor. xiii." At the conclusion of the Dumfries meetings it was reported that "Mr. Drummond's visit at this time has been largely blessed, one of the most precious results being in the spirit of quickening received by God's people."

We next hear of his being at Cardiff, in Wales, taking "overflow" meetings, and special services for children and for young men, every day. At Newport, he again addressed the young men. "They as young men," he is reported to have said, "had special difficulties about religion, and Mr. Moody and Mr. Sankey had wanted them to compare notes. . . . One reason why young men were kept back from religion was that they did not believe in some professing Christians whom they knew. That want of faith might often be justified; but the life of any Christian person or professor was not the standard. Jesus Christ alone was the standard. Another reason was that they did not want to begin the thing, unless they could carry it through, and they feared they would fail in this. St. Paul met that difficulty when he said, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' The great stumbling-block, after all, was sin. 'Being saved,' for such, meant, to a large extent, giving up that sin. He begged them to be true to their Bible and their mothers' God."

In Plymouth he conducted special night services for children, and then the commencement of his College

session in Glasgow put a period to his accompanying his friends any farther. As soon as the next vacation set in he started for the African travels to which we shall refer in an early chapter. These detained him abroad until the end of April 1884. Arriving in this country at that date, he was in time for the closing weeks of the eight-months' mission in London with which the evangelists terminated their campaign, and into this he threw himself with all his old enthusiasm for evangelism, standing by his friends to the very last.

CHAPTER IX.

"Natural Law in the Spiritual World."

SOME people stumble upon fame in the most unlooked for manner, and of no man could this be said more truly than of Drummond. We owe it almost to an accident that he was drawn into the literary expression of his epoch-making ideas concerning the inter relation of Physical Science and Christianity; as he, in turn, almost owed to that expression the "crystallisation" of his distinctive theories upon the subject. Prior to the year 1881, he had never done any literary work, if we except the boyish essays for the *Stirling Observer*, already mentioned. He has told us himself that he never would have dreamed of writing a book, but that upon the second application of "the unknown editor of an unknown London periodical" he had unearthed and forwarded to him the MSS. of several of his addresses to his Possilpark congregation. These the Rev. Joseph Exell, editor of the *Clerical World*, had the discrimination to accept and print.

Five papers, in all, under the general heading of "Natural Law in the Spiritual World," were published in the journal named, in a column entitled "The Home Pulpit." The first, "Degeneration—'If we Neglect,'" appeared on 28th September 1881; the second, "Biogenesis," on 30th November 1881; the third, "Nature abhors a Vacuum," on 23rd February 1882;

the fourth, "Parasitism," on 24th May 1882; and the last, a continuation of "Parasitism," on 28th June 1882. To give continuity to the series, Drummond furnished the editor with the phrase "Natural Law in the Spiritual World" without much thought as to what the title actually meant. As we shall see, the underlying "principle" asserted itself in Drummond's mind when he brought the papers together.

When he came to arrange the papers for publication in book form, the third—"Nature abhors a Vacuum"—was thrown out, manifestly because it would not, even to appearance, bear the strain of the principle which Drummond believed he had discovered. The paper is, however, an interesting one, and some representative passages from it may be given here, as it has never been reprinted, so far as we have been able to ascertain. It bears, as an appropriate sub-heading, the Scripture text—"Be not drunk with wine, . . . but be filled with the Spirit."

". . . The spiritual forces, the pressure of the rival atmospheres of good and evil upon the human soul, may indeed be likened to natural forces; but the organic world is not to be discussed in terms of the inorganic. We do not expect Physics, that is to say, to yield us the same analogies of law between the natural and the spiritual as biology. One day men may be able to see a scientific meaning in the attractive principle of love, or mean more than metaphor when they talk of the gravitation of sin, but Physics for the present reigns prominently only in the inorganic. It reigns as truly, though inconspicuously, in the organic. But in the spiritual it remains invisible—whether its action be as real or not no man can tell.

"We claim the title, nevertheless, to press the analogy of the general principle. And the proposition to be

illustrated is this:—Just as by the constitution of Nature there is no possibility of emptiness anywhere in earth, or sea, or air, so by the constitution of human nature there is no possibility of emptiness in the soul of man. The spiritual nature abhors a vacuum. A thousand influences, some beneficent, some malign, surround every human life. Within each life there is capacity for a certain amount of these influences, and with that certain amount each life by its constitution must be filled. There may be expansion or contraction in the capacity for evil or for good; there may be dislodgment, good replacing evil or evil good; but vacuum there cannot be. Nature abhors it. And the practical effect is plain. If a man will not let good into his life, evil will and must possess it. If he would eject evil from his life, he can only do so by letting good into it. . . . If the soul does not choose its own content, Nature will. In her abhorrence of vacuum she will thrust elements into it by force, and she will choose just such elements as may be at hand, whether they may be good or bad. Her concern is simply to keep the soul filled—the individual's concern is to keep the soul rightly filled. Nature secures her part of the process—the irresponsible part—with such infallible certainty that we are deceived by the very perfection of the law. The noiselessness of its working hides from us its vast importance. We come to leave the quality to Nature as well as the quantity. We let circumstances take their course. We permit the interests of life to absorb us in turn, all and sundry as they come up. We allow temptation to come and go at pleasure, and one day the soul wakes up to find itself possessed with all manner of evil. Its great chambers have, quite insensibly, become distended with foul and deadly gases. It exhales sin rather than

righteousness. . . . Most men forget that what they allow to enter the soul is of as grave importance as what emerges from it. So long as good is the outcome from a man's life, he is deceived into the belief that all within is good. His responsibility he imagines is for the efflux, not for the influx. And it is often not until the stream of life runs out, foul and turgid, that he remembers what flecks of scum dropped into the cistern days or years ago. There is no such thing as an unrelated sin in any life. The great fall which suddenly stains the reputation of a public name, and which the world's charity glosses over as merely a sudden slip, is never the first of a series but the last. It is the last of a long line of private sins which did not seem sins, perhaps because they did not see the light. But sin begins in the vacuum chambers of the soul. The wrong valves are allowed to open when the soul grows empty, and the heart is slowly flooded with vileness and pollution."

At first sight it appears somewhat strange that the *Clerical World* papers, which afterwards formed several of the most striking chapters of a book that took the religious world by storm, should actually have appeared in print, years before, without provoking the slightest comment. But this may be attributed, in great measure, to the vehicle of their publication. The *Clerical World*, "A Paper for the Pulpit and the Pew," first published—by Messrs. Hodder & Stoughton—on 28th September 1881, seems to have had a poor circulation and an inconspicuous career. In September 1882 it became the *Clerical World and Family Churchman*, and a month later it dropped the original title altogether, and became the *Family Churchman*. In April 1883 it changed its publishers, and continued in existence until quite a recent date.

The revision of the *Natural Law* papers for the press would seem to have first suggested to Drummond that there was more in his title for the group than he had thought. "As it is when arranging his specimens for the museum," he afterwards wrote, "the naturalist really awakens to their affinities, and sees the laws which group them, so, in arranging my little collection of manuscripts, I saw for the first time, with any clearness, the mysterious thread which bound them." He entertained, with considerable confidence, the suggestion which had come into his mind, when he recognised the spontaneous manner in which it had emerged. "So varied is Nature, and so many-sided is Truth, that when anyone starts with a theory, be it the most stupendous castle-in-the-air, and proceeds to support it by making a collection of supposed practical applications, he will find innumerable things to favour his hypothesis."

To put his new-found theory to the test, Drummond wrote out a rough sketch of the paper which afterwards formed the Introduction to *Natural Law*, and, in January 1882, submitted it to a meeting of the Glasgow Theological Club, a society of select and limited membership, which met periodically for discussion of theological and cognate subjects. He read his paper with trepidation. But for one dissentient voice, its condemnation was unanimous. One candid friend—possibly the late Dr. A. B. Bruce, someone has suggested—said that it reminded him of a pamphlet he had once picked up, entitled, "Forty reasons for the identification of the English people with the Lost Ten Tribes."

The next group of circumstances offering promise of development in the situation, was initiated by a request from Mr. Newman, a member of the Society of Friends,

for permission to print the first of the *Clerical World* papers, at the printing press of an Orphanage at Leominster. Permission was accorded, and presently letters dropped in from unknown correspondents informing Drummond of light and leading received from a perusal of the Orphanage reprint. This unsolicited testimony decided him to attempt the publication of the complete series in book form, and he forwarded the Introduction and several of the *Clerical World* papers to a London publisher. In three weeks the MS. was returned, "declined with thanks." "A slight change was made, a second application to another well-known London house attempted; and again the document was returned with the same mystic legend—the gentlest yet most inexorable of death-warrants—endorsed upon its back." "To be served a second time with the Black Seal of Literature was too much for me," continues Drummond, "and the doomed sheets were returned to their pigeon-holes, and once more forgotten." The Orphanage pamphlet had led our author into a blind-alley. To cut a long story short, Drummond, having failed to find a publisher, was found by one, in the person of Mr. M. H. Hodder. The papers were overhauled and partly rewritten, and *Natural Law in the Spiritual World*, as a concrete whole, was fairly launched in the book-world.

It may now be taken for granted that there are few members of the thoughtful Christian public who have not made the acquaintance of Professor Drummond's book, and any mention of its contents need, in this place, only be of the slightest character. Suffice it to say that the volume contains eleven papers, of differing interest, and with little co-relation—all, originally, addresses delivered by Drummond to his audiences of working men at Possilpark, in no studied

sequence. They deal with different aspects of the philosophy of spiritual life, spiritual disease, and spiritual death; they are rich in epigram, and in illuminative illustration from the fields of biological research; and they are written in a style of literary English which is almost uniformly of a high quality. The Introduction, as we have seen, and the Preface, were not written for consumption at Possilpark. They deal almost exclusively with Drummond's reasons for suggesting that Natural Law and Spiritual Law are one and the same—that the laws which govern the lower forms of life are identical with the laws that govern the spiritual life of the human species. Beyond demonstrating the facility with which the terminology of biological science had lent itself to the preacher of the Christian evangel, the Possilpark papers are not involved in the argument of Drummond's introductory thesis.

The book appeared in July 1883, and it got a splendid send-off in a long and appreciative review in the *Spectator* of 4th August. Of this article Drummond afterwards wrote that there was "criticism enough in it certainly to make one serious, but [criticism] written with that marvellous generosity and indulgence to an unknown author for which the *Spectator* stands supreme in journalism. . . . Why any critic should have risked his own reputation by speaking with such emphasis of the work of a new and unpractised hand, remains to me among the mysteries of literary unselfishness." While the *Spectator* did not, by any means, accept Drummond's thesis in its entirety, it characterised the volume as "one of the most impressive and suggestive books we have read for a long time. Indeed, with the exception of Dr. Mozley's *University Sermons*, we can recall no book of our time which showed such power of

restating the moral and practical truths of religion, so as to make them take fresh hold of the mind, and vividly impress the imagination." It hailed Drummond as "a new and powerful teacher, impressive both from the scientific calmness and accuracy of his view of law, and from the deep religious earnestness with which he traces the workings of law in the moral and spiritual sphere."

It is stated above, upon the authority of Drummond himself, that *Natural Law* appeared in July 1883, but a writer in the *Academy*, who would seem to have had access to the publisher's books, indicates that a first impression of one thousand copies was printed and issued in the month of April; a second edition, of one thousand, not being called for until July. Be this as it may, the *Spectator* review really introduced the book to the public, and after its appearance the sales went up by leaps and bounds. At the beginning of September another thousand copies were printed; in October, two thousand; in November, two thousand; and so on. The original edition had been sold at seven shillings and sixpence; but in March 1887 a cheaper edition was issued at three shillings and sixpence; after 51,000 copies had been sold at the first-mentioned figure. At the time of Professor Drummond's death it was in its Thirty-second Edition, completing 119,000 copies, and it had been translated into French, German, Dutch, and Norwegian. "The American and foreign editions are beyond count." This was indeed strange fortune for a volume concerning which the author wrote to its publisher, before its publication, to the effect that he was encouraged to think the enterprise might not be a source of loss, both because he believed his extensive acquaintance might be taken as a guarantee for the sale of a thousand copies, and because he had even been

offered the sum of £40 for the exclusive copyright of the *Clerical World* articles!

It remains for us to refer briefly to the phenomenal flood of criticism of which *Natural Law* was the occasion and the object. It is not within the province of a biographer to canvass the opinions and beliefs of the subject of his memoir, but he is not precluded from indicating the extent and influence of the criticism to which these may have been subjected; indeed he may reasonably be expected to afford this information. Among the bibliographical notes appended to this volume there will be found a list of no fewer than twenty-one books and pamphlets in the English language which were published in criticism of the teaching contained in *Natural Law*, and it is quite possible that there may be others that have not been traced. A number of these appeared in a list which Professor Drummond drew up in 1887, and, where the present writer has not been able to lay his hands upon these books themselves, he has contented himself with importing the limited bibliographical information furnished in that list.

As might be supposed, these books and pamphlets, and the innumerable reviews and criticisms which have appeared in the periodical press, vary much in tone and tune. Of course, the critics who considered that the gravity of the situation demanded a wide circulation of their corrective comments have almost exclusive possession of the list of books and pamphlets; but, as Dr. Stalker has wittily said,—"The public found out the book for itself, by an instinct it now and then reveals; and the critics, arriving late, have had to criticise their own constituents, as well as the author."

The majority of the pamphleteers take an obscurantist view of the situation, or disparage the author's capacity

for his task. "Mr. Drummond has written throughout in simple and even genial ignorance of the great subject," says one. "Nothing is more to be resisted than an attempt to bridge over the gulf which separates, and will separate for ever and ever, Evangelical from Philosophical Christianity," says another. "This is monstrous," says a third. Mr. R. A. Watson calls attention to difficulties, chasms, pitfalls—"temporarily bridged over, or skilfully avoided." Another suggests that the book has had an immense circulation "because it professes to do what multitudes are anxious to see done—to reconcile science and religion." A pamphlet which has been attributed to the Rev. Professor Denney concludes that *Natural Law in the Spiritual World* is "a book that no lover of men will call religious, and no student of theology scientific." "A stone proffered in place of bread," says another.

Drummond seemed to take all this very coolly. Of a number of these criticisms he wrote:—"The chief feeling in my mind, in reading these replies and the many other reviews which have appeared, has been one of surprise, together with a deep sense of the unworthiness of the book itself for criticism so careful, competent, and respectful. It was never written for criticism, but for a practical purpose, and if the attentions of reviewers, whether friendly or hostile, have helped it to fulfil its real functions, or, by qualifying them, helped it to fulfil them better, I can only be grateful." He steadily declined to publish a reply to his critics; but it is understood that the "Defence" written by the Rev. Dr. Stalker, and published in the *Expositor*, appeared with Drummond's approval.

It has been stated that Professor Drummond came to doubt the validity of the argument in his book, and was not much interested in its further circulation.

Perhaps the most authentic information we can get upon the subject may be obtained from the report of an interview in 1892, when he said:—"It would be immoral and unscientific to endeavour to bind science to religion. I may have put a pressure upon certain analogies which they could not sustain. I would write the book differently now, if I were to do it again. I should make less rigid application of physical laws, and I should endeavour to be more ethical; and this I have stated in a new translation of the book in Germany. But it is still clear to me that the same laws govern all worlds. . . . I have never been able to see that *law* can be analogous. Phenomena are, but it is a misuse of words to say that law can be so; it is philosophically incorrect. . . . It is either the same or a different law"

CHAPTER X.

In Central Africa.

CURIOUSLY enough, circumstances had so arranged themselves that news of the gratifying reception accorded to *Natural Law*, both by the critics and the British public, did not reach Drummond until months had elapsed since the date of publication. Immediately after seeing the sheets of his book through the press, he had left the country upon an expedition to Central Africa. He had penetrated to the Nyassa-Tanganyika plateau, a thousand miles from the nearest post-office, and had seen neither letter nor newspaper for five months, when, as he has told us, one night (in the third week of November), an hour after midnight, his camp was suddenly roused by the apparition of three black messengers—despatched from the north end of Lake Nyassa by a friendly white—with the hollow skin of a tiger-cat containing a small packet of letters and papers. Lighting the lamp in his tent, he read the letters, and then turned over the newspapers. Among them was a copy of the *Spectator*, containing the review of his book. As he once told the present writer, Drummond did not realise to the full the sensation which *Natural Law* had caused until his return home, in the following year, when his father, who had preserved the different reviews and articles as they appeared, produced his collection with great glee and parental pride.

His mission to Africa was "purely scientific." He had accepted a commission from the African Lakes Company to make a botanical and geological survey of the Nyassa-Tanganyika plateau, and, having obtained leave of absence from the College authorities, he had started from London on 21st June 1883.

Parenthetically it may be explained that the African Lakes Company—founded in 1878—has for its object the opening up and development of the regions of East Central Africa, from the Zambesi to Tanganyika. It seeks "to make employments for the native peoples, to trade with them honestly, to keep out rum, and, so far as possible, gunpowder and firearms, and to co-operate with, and strengthen the hands of the missionaries." It has established a number of trading stations, manned by a staff of Europeans, and many native agents. It has steamers on the Shiré and Lake Nyassa. It has developed the industry of coffee-planting in the interior, and is introducing other sources of commercial prosperity. "It has acted, to some extent, as a check upon the slave-trade; it has prevented inter-tribal strife, and helped to protect the missionaries in time of war." The African Lakes Company, in short, was, for a good many years, "the sole administering-hand in this part of Africa."

In due course Drummond reached Zanzibar, to find in this "cesspool of wickedness"—"Oriental in its appearance, Mohammedan in its religion, Arabian in its morals"—a fit capital for the Dark Continent. From Zanzibar he travelled by steamer to Quilimane, and reached the more navigable waters of the Zambesi by a canoe voyage of a week upon the Qua-Qua—"one long picnic." Steaming up the Zambesi, he had an opportunity of visiting the solitary spot where Dr. Livingstone was bereft of his wife. "Late in the afternoon we reached the spot—

a low, ruined hut, a hundred yards from the river's bank, with a broad verandah shading its crumbling walls. A grass-green path straggled to the doorway, and the fresh print of a hippopotamus told how neglected the spot is now. Pushing the door open, we found ourselves in a long dark room, its mud floor broken into fragments, and remains of native fires betraying its latest occupants. Turning to the right, we entered a smaller chamber, bare and stained, with two glassless windows facing the river. The evening sun, setting over the far-off Morumballa mountains, filled the room with its soft glow, and took our thoughts back to that Sunday evening, twenty years ago, when, in this same bedroom, at the same hour, Livingstone knelt over his dying wife, and witnessed the great sunset of his life."

Farther up the river, the tributary Shiré was entered; and, after some days' steaming and a tramp of nearly forty miles, the Blantyre Mission of the Church of Scotland was reached. While at Blantyre, Drummond made a short divagation with the object of exploring Lake Shirwa, where he had the chance opportunity of seeing a slave caravan, and some of its horrors, and had the distinction of being to many of the natives the first white man they had ever seen.

Pushing on, he traversed, by steamer, the upper reaches of the Shiré; coasted up the western shores of Lake Nyassa for about one hundred and fifty miles; and arrived next at Bandawe, the headquarters of the Scottish Livingstonia Mission, carried on by an able staff of missionaries under the superintendence of Dr. Laws. Evidently he had not yet attained to that easy familiarity with the nude which may be inferred from his later message to his friend, Dr. John Watson, to the effect that, at the time of writing, he had "nothing on but a helmet and three mosquitoes." At Bandawe

Sunday services he was a little surprised to find the swarthy worshippers "dressed mostly in bows and arrows." But he afterwards cherished no more sacred memory of his life than that of a communion service in the little Bandawe chapel where the sacramental cup was handed to him by the bare black arm of a native communicant—"a communicant whose life, tested afterwards in many an hour of trial with me on the Tanganyika plateau, gave him perhaps a better right to be there than any of us."

At Bandawe, with the assistance of his mission friends, he succeeded in enlisting the services of twenty-eight natives for the personnel of his caravan; and on 29th September, at Karongas, at the head of Lake Nyassa, after covering the intervening distance of two hundred miles by steamer, he plunged into the Tanganyika forest. There he spent the following months in the execution of his commission, moving from camp to camp, collecting specimens,—geological, botanical, and entomological,—as well as making personal acquaintance with all the romance and hardship of the explorer's life, including, of course, African fever.

Of an attack of African fever, he has given us the following graphic account:—"It is preceded for weeks, or even for a month or two, by unaccountable irritability, depression, and weariness. On the march with his men [the traveller] has scarcely started when he sighs for the noonday rest. Putting it down to mere laziness, he goads himself on by draughts from the water-bottle, and totters forward a mile or two more. Next he finds himself skulking into the forest on the pretext of looking at a specimen, and, when his porters are out of sight, throws himself under a tree in utter limpness and despair. Roused by mere shame, he staggers along the

trail, and as he nears the midday camp puts on a spurt to conceal his defeat, which finishes him for the rest of the day. This is a good place for specimens he tells the men—the tent may be pitched for the night. This goes on day after day till the crash comes—first cold and pain, and every degree of heat, then delirium, then the life-and-death struggle. He rises, if he does rise, a shadow; and slowly accumulates strength for the next attack, which he knows too well will not disappoint him."

No member of his caravan could speak English, but master and men had sufficient acquaintance with one of the Nyassa dialects to enable them to communicate with one another. This intercourse helped Drummond to arrive at an intelligent appreciation of the possible capabilities of the African native. Two of his personal servants, Moolu and Jingo, claimed his special interest. The following passage gives his estimate of Moolu.

"Held the usual service in the evening—a piece of very primitive Christianity. Moolu, who had learned much from Dr. Laws, undertook the sermon, and discoursed with great eloquence on the Tower of Babel. The preceding Sunday he had waxed equally warm over the Rich Man and Lazarus; and his description of the Rich Man in terms of native ideas of wealth—'plenty of calico and plenty of beads'—was a thing to remember. 'Mission blacks,' in Natal and at the Cape, are a byword among the unsympathetic; but I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but he did his duty and never

told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march was nor how tired the men. I make no comment. But this I will say—Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in Missions, for one thing, because I believe in Moolu."

By the end of November, Drummond had completed his survey, and had quitted the Tanganyika forest. Between attacks of fever, he retraced his steps to Bandawe, Blantyre, and Quilimane in turn, reaching the last-named place in time to join a steamer for the Cape on 8th February 1884. On the 7th he wrote to one of his friends at Nyassa:—"My days in this 'funny' country are all but done. . . . My steamer comes in to-morrow —the *Dunkeld*, a large, splendid vessel, I hear. I return bed, and by Jingo (not swearing). Jingo is much struck with everything here, but wants to go back, as he says, to Mr. ——'s 'Donna.' Jingo is a great swell now, in trousers, etc., and will have charge of the mailboat up the Qua-Qua. I gave him a temperance lecture on entering Quilimane, and he has promised faithfully never, never to touch anything stronger than pombe. He says cuchasso gives him frightful pains, and is very bad." A postscript to the same letter contains the announcement:—"Deceased. On the Qua-Qua, on the 4th inst., of rupture of the spout, Mrs. ——'s teapot. Deeply regretted."

Before granting Drummond a passport to leave the

country, the Portuguese authorities at Quilimane wanted him to take out a "billet of residence," but, as this would have amounted to an admission that Nyassa was Portuguese territory, he refused point-blank. "As I have plenty time," he wrote, "I was quite prepared to go to prison rather than submit, but they wisely let the matter drop."

He returned to Britain by the Cape of Good Hope, spending some weeks in Cape Colony, *en route*, and ultimately reaching home in the beginning of April. As we have already seen, he at once threw himself into the work of the closing weeks of Mr. Moody's campaign. He also spoke at the Mildmay May meetings, and at the General Assembly of the Free Church of Scotland. On both of these occasions African missions were his theme. At the Free Church Assembly he said that "what had impressed him most in Central Africa was that the apathy at home, in regard to missions, arose from a want of imagination — from a want of the sense that the thing was real. . . . They had, in fact, in regard to missions, very much what they had in regard to Faith. They had a dead faith about missions in heathen lands, and a living faith. What he had been taught by these months of wandering among the heathen in Africa was the living belief that the Africans were real men, that the missionary was a real man, and that there was a real work to be done." In both addresses he referred to the African Lakes Company, the Livingstonia Mission, and the Blantyre Mission, as three hands stretched out from Britain for the salvation of Central Africa. At the Free Church Assembly he concluded by pointing out the cruelty of sending out a single man to a place the loneliness of which was unutterable, and by expressing his opinion that, if there were only one ordained missionary

at a station, he should be assisted by unordained men, who might be elders or deacons, as the work, for the most part, was like teaching infant classes.

Other addresses, to audiences of churchmen and scientists and laymen, were afterwards delivered on different occasions; and these, with one or two additional papers, were collected and published in 1886, in the volume entitled *Tropical Africa*. Delightfully written, with a statesmanlike grasp of the situation, its earlier chapters are well calculated to stimulate that imagination which he desiderated in his Assembly addresses, and to provoke an intelligent interest in what is surely one of the most needy as well as attractive fields for Christian altruism in the Dark Continent.

CHAPTER XI.

Among the Upper Ten Thousand.

IN strict chronological order, the next great scheme which occupied Drummond's attention, and afforded scope for the exercise of his peculiar gifts, was the work among University students, in Edinburgh and elsewhere; but we may hold over our account of that until a following chapter, and refer first to an important enterprise, which may be said to have arisen directly out of the publication of *Natural Law*.

From occupying the obscure position of professor in a denominational college in Scotland, he had come to be the most conspicuous individual in the religious world of the day. Thousands who had read his book, and recognised in it that freshness and power to which the *Spectator* had called attention, were anxious to see something of the author himself; and this was especially the case with the better-class people from whose ranks the clientele of the *Spectator* is principally drawn. Idle curiosity, which ever keeps the leisured classes on tiptoe to hear or see some new thing, was doubtless responsible for a good deal of this interest in the new teacher; but in the minds of many there was truly awakened a fresh interest in the spiritual world and in their personal concern with it; while a great many, for whom the older methods of religious thought and life had never seemed other than satisfying, were delighted to observe the

revived interest in spiritual things manifested by their neighbours and townsmen, and were sincerely anxious to see the sparks of curiosity fanned into a flame of Christian enthusiasm and life.

Thus it came about that, in the winter of 1884–85, overtures were made to Drummond with a view to his conducting a series of meetings in the West End of London, under such auspices as might most easily secure the attendance of members of the class which is commonly denominated the Upper Ten Thousand. In its promotion, correspondence was carried on principally by the Earl and Countess of Aberdeen. After some persuasion, and the adjustment of a programme of method, Drummond gave his consent, and the following advertisement appeared in the Society columns of the *Morning Post*, on 25th April 1885:—

> "Professor Henry Drummond (Author of *Natural Law in the Spiritual World*), will, by request, give addresses at Grosvenor House, by kind permission of the Duke and Duchess of Westminster, on Sundays April 26 (tomorrow), May 3, and 10. Admission can be had by ticket, which can be obtained on application to Mr. R. Thompson, 37 Grosvenor Square."

The meetings were held in the ballroom of Grosvenor House, and, on the three days advertised, the room, which could hold over five hundred, was completely filled, and that with the class of people for which the meetings were designed. The presence of such prominent men as the Duke of Westminster, Lord Selborne, the Marquis of Hartington, Lord Sherbrooke, Mr. W. E. Forster, M.P., and Mr. Childers, M.P., was noted at the time. If those who came expected a lecture upon a scientific topic, they must have been greatly surprised when Drummond, selecting a simple evangelistic address, talked to them, on the three respective occasions, upon

the subjects of Christianity looked at from the standpoint of Evolution, and of Natural Selection in reference to Christianity. Beyond the address, there was no service, with the exception of a short closing prayer, the words of which have been preserved:—

"Lord Jesus, we have been talking to one another about Thee, and now we talk to Thee, face to face. Thou art not far from any one of us. Thou art nearer than we are to one another, and Thou art saying to us, 'Come unto Me, and I will give you rest.' So we come, just as we are. We pray Thee to remember us in Thy mercy and love. Take not Thy Spirit away from us, but enable us, more and more, to enter into fellowship with Thyself. Bless all here who love the Lord Jesus in sincerity. Help those who love Thee not, and who miss Thee every day they live, here and now to begin their attachment and devotion, to Thy person and service, for Thy name's sake. Amen."

The impression produced by the meetings upon the average member of the class in society that they were expected to influence may be guessed at, if we read between the lines of a piquant article, entitled "Wanted a Religion," which appeared in the columns of the *World*, on 27th May 1885. From this "human document" we take the liberty to extract a number of paragraphs, for preservation.

"Never was there a time when those who live in, and, as some may erroneously fancy, solely for, the world, were less worldly, or relapsed more frequently into serious thought. The extraordinary rush which there was the other day for the new edition of the Bible, and the immediate exhaustion of a stock of two or three million copies, may have served to remind us that, after all, religion fills a larger place in the exist-

ence of the Englishman than any other object of human interest. . . . The last decade and a half of the nineteenth century may find it a little difficult to know what to believe; but it is willing to believe almost anything, and it is perpetually on the search for some teacher who will show it a new form of faith, who will reset old forms in an attractive framework, or who will embellish them with original illustrations.

"If this were not so, it is impossible that the young Scottish Professor who has recently been staying in London should have achieved the brilliant success of which he has reason to be proud. Nothing exactly of the same kind has been done before. Society has flocked to Albemarle Street to listen to his discourses which have been a dexterous *melange*, tolerably lucid, or absolutely unintelligible, as the case may be, of half a dozen 'ologies.

". . . The exceedingly clever and canny author of *Natural Law in the Spiritual World*, who has an eye to dramatic effect far more acute than is possessed by most professional dramatists or actors, and who combines with the facile pen of the practised publicist a scientific vocabulary of infinite resource, stands forth in conspicuous relief, both for what he has done and for what he is, from the sensational notoriety-hunters of the epoch. He has eclipsed Mr. Laurence Oliphant, who was himself more or less in the same line of business, completely; and as for Mr. Moncure Conway, that gentleman was, to use an expressive Americanism, never in the same street with him. . . .

"Professor Drummond . . . has struck out a completely new line of his own, in which there is nothing that is not dignified, nothing that is not telling. To be able to collect, even under a ducal roof, on four (*sic*) successive Sunday afternoons, four or five hundred people,

many of them of the highest distinction, social and intellectual, is a triumph of ingenious ingenuity. Mr. Drummond has invented a gospel which, if not entirely new, has just enough novelty about it to pique and interest the fashionable public, and which can be perfectly well reconciled with the somewhat effete, but always to be respected, evangel of the New Testament. He applies the principle of evolution, the law of the survival of the fittest, to spiritual existence. He does not consign to perdition all who fail to lead a highly spiritual life here. He only reminds them that they are not qualifying themselves for the life to come. For the effect he has produced, everything depends upon his management of his material. Sometimes his religion and his science have fused their currents and travelled in a common stream. Sometimes they have run in parallel channels. Sometimes their relations have been of a different kind, and the lecturer has employed religion as the gilding of the pill of science, or science as the rationalising witness to religion. But whatever the method adopted, the result produced has been the same; and the audience has departed profoundly impressed by the words of wisdom and solemnity issuing from the lips of a graceful young man with a good manner, a not ill-favoured face, a broad Scotch accent, clad in a remarkably well-fitting frock-coat, and reciting, after his prelection, the Lord's Prayer in a tone of devout humility remarkable for the professors of the period. Mr. Drummond has, in fact, produced upon his hearers the impression that the teachings of science are, upon the whole, in favour of revealed religion. For that they take, not only him, but religion, science, and themselves, the better. They have always believed that there was a great deal of truth in the Bible; and now that Mr. Drummond, with his talk about amoeba, polycistinæ,

and parasitism, has demonstrated this to be the case, they feel themselves delicately complimented, and they would be ungrateful if they were not amiably disposed towards the Professor.

"Nothing could be easier, and nothing could be more contemptible, than to disparage or satirise the serious struggle which society is now making to obtain from some one of its many spiritual teachers a new revelation, or, if not that, to have its feet directed into the ways of a new religion. Nothing, again, could be easier than to take a more or less humorous view of Mr. Drummond's dissertations at Grosvenor House. Naturally the professional religionists are a little jealous at his success. The Church papers hint that he is an amateur and a quack. But then that is only professional jealousy. There seems to be no reason why evangelists like Mr. Drummond should not co-operate with the salaried interpreters of another evangel, now some nineteen centuries old. Or it may be said that Mr. Drummond would scarcely take a leading part in a performance which certainly seems to have a good deal that is artificial about it, if he had any store of the sincerity and earnestness which ought to be the attributes of the religious teacher. Upon this it is enough to observe that audiences, as fastidious, as discriminating, and as highly educated as any in the world, have been won over by his utterances. That he will produce a moral or social revolution is no more to be anticipated than that he will change the future history of the human race. But that he will be instrumental in effecting an appreciable degree of improvement in our social tone is far from impossible. He may, indeed, almost claim to have done this already. He has caused society to talk, not only about himself, but about the subjects which he expounds. After all, Darwinism, as applied to the

spiritual world, is quite as edifying a theme for dinner conversation as second-hand scandal or twentieth-hand politics. Perhaps the interest he has created in the topics that throng the borderland between physics and faith may not be permanent. But what is permanent in these times? And it is quite enough to know that his words do, for the time, provide matter for reflection. Granting, even, that religion, or the new blend between science and religion, is taken up by society as a species of diversion, and occupies the same moral level as philanthropy, charity organisation, domiciliary visits paid to the poor at the East End, music, old china, or lawn tennis, that is no reason why it should be discouraged. It is better for society to be occupied in this manner than in many others which might be mentioned. And, indeed, to those who look a little beneath the surface, there is something not only instructive, but pathetic, in the avidity with which English society, supposed to be irreligious, but, in reality the most religious in the world, snatches at the spiritual mixture prepared for it by Mr. Drummond. What—such is the question that presents itself to many minds—might not be hoped for, if some new and authentic revelation were to be delivered to society by a greater even than Mr. Drummond?"

If, however, the *World* spoke for the average man, there were many in whom Drummond's addresses were the means of touching chords of feeling not often reached; and, much as he may have valued the opportunity afforded him by the meetings at Grosvenor House, the very numerous instances in which he was appealed to for further teaching, and guidance, by persons who had been present at these gatherings, must have been prized by him as an evidence that he had received more than the call of man to undertake the work.

After a lapse of three years, a second group of West End meetings was held in Grosvenor House on 3rd, 10th, and 17th June 1888, this time in response to an appeal signed, among others, by Lord Aberdeen, Mr. Arthur James Balfour, Mr. G. N. Curzon, M.P. (now Lord Curzon, Viceroy and Governor-General of India), the Rev. J. E. C. Welldon, Headmaster of Harrow School (now Bishop of Calcutta), and Captain John Sinclair, M.P.

In this series of meetings, the attendance was limited to the male sex, ostensibly on account of the limited size of the rooms at Grosvenor House. The interest was quite as great as it had been on the former occasion. "The great square room . . . was densely crowded by an interested and representative gathering—politicians, clergymen, authors, artists, critics, soldiers, and barristers; with a large sprinkling of smart young men whose appearance would scarcely have suggested a vivid interest in serious concerns." The addresses dealt, in turn, with the cosmopolitan test of Christianity, the programme of Christianity in relation to human society, and the programme of Christianity in relation to the individual.

The meetings again produced a harvest of correspondence and personal intercourse with men who sought spiritual help. But, only the Great Day will reveal the amount of lasting work Drummond was enabled to do by this means.

There were many indirect fruits of these West End meetings, however. Notably, there was the warm personal friendship with Lord and Lady Aberdeen, maintained with mutual advantage until the day of Drummond's death. In 1885 Lord Aberdeen was Lord High Commissioner to the General Assembly of the Church of Scotland in Edinburgh, and Drummond was his guest at Holyrood Palace on the occasion. In February 1886, when Mr. Gladstone returned to power,

Photo, Lombardi, London.

AT DOLLIS HILL, 1888.

Lord Aberdeen was installed at Dublin Castle as Viceroy of Ireland, and offered Drummond an appointment on his staff. This he declined, but he was several times Lord Aberdeen's guest at Dublin, and there made the acquaintance of Mr. John Morley and Mr. W. E. Forster. At Lord and Lady Aberdeen's private residence of Dollis Hill, upon the outskirts of London, Drummond had the privilege, also, of meeting with Mr. Gladstone, who formed a high opinion of him, and used his influence in endeavouring to induce him to accept one or other of several invitations to contest a seat in Parliament which he had received. Drummond could not see his way to do this, but he threw himself into the ensuing election campaign in the interest of Mr. Gladstone's party. He was also offered, and refused, the Secretaryship of the Shipping Commission.

But when an opportunity for definite religious work was put in his way he had always great difficulty in declining his help. After his first series of West End meetings, he devoted a large amount of time and energy to the formation and early efforts of an Associated Workers' League, which was designed to draw the women of the West End into organised work for the social and religious betterment of their sisters in the East End. Under the auspices of the League, "slumming" became almost fashionable; and, although many dropped off when the wave of fashion had passed, quite a number of the members of the League received an initiation into practical Christian work in which they have continued ever since. After the meetings in 1888, the "Eighty-eight Club," a society for the young women of the West End, seeking to unite its members in definite Christian and social effort, had a career and sphere of usefulness, somewhat similar to that enjoyed by the earlier Associated Workers' League.

Details might be given of a number of other opportunities which the West End meetings afforded to Drummond; but, perhaps, what has just been recorded is sufficient to demonstrate that he had a unique opportunity for evangelism among the members of a "difficult" class, and availed himself of it to the full.

CHAPTER XII.

The Edinburgh Students' Revival.

THE man whose appearance is the sign for a great movement, the evangelist who conducts a revival, is in common parlance accredited with its initiation; but when time is taken to look below the surface, and to probe into the beginnings of things, it is always found that the field of operations has been ripening under influences controlled by God alone.

Recognising this, we find it difficult to say where exactly the revival among the students of Edinburgh University, which cropped out in the winter session of 1884–85, actually had its rise. We know, however, that in the executive of the Medical Students' Christian Association in that year there were several men, drawn from different parts of the Empire,—India, Australia, England, and Scotland,—who combined personal piety with a concern for the welfare of others. We know, too, that a group of Scotsmen, similarly inspired, were prominent members of the Arts Students' Christian Prayer-Meeting Association at the time. A centripetal spiritual force had brought these men to Edinburgh simultaneously. The session began with an appearance of more than common interest in Christian life and work, and when Mr. James E. Mathieson wrote inquiring whether the men of Edinburgh University would give a hearing to Stanley Smith—late stroke of the

Cambridge Eight in the Inter-University boat-race—and C. T. Studd—late Captain of the Cambridge Eleven, an international cricketer, whose name was widely known in athletic circles — before they left the country for mission work in China, not only were those societies prepared to extend a hearty welcome to these 'Varsity men, but there were competent and enthusiastic individuals in their membership ready to form themselves into a committee, and make all the necessary preparations for a successful meeting.

Messrs. Studd and Smith came to Edinburgh, and on 9th December addressed a large and enthusiastic gathering of University men at a meeting in the Free Assembly Hall, presided over by Professor Charteris. The manly appearance and eloquent address of Stanley Smith, and the difficult speech and manifest earnestness of C. T. Studd—who gave his testimony as to the call he had received to an "out-and-out" consecration of his life to the service of Christ—combined to disabuse the most critical; suspicion of "cant" gave place to manifest interest and cordiality; and by not a few men the aim of Christian teaching was seen in its true light for the first time. Studd and Smith, as they were at once familiarly called, were not left in any doubt as to the impression they had been enabled to make, for they were pressed to promise a return visit. This came off a few weeks later, after the Christmas recess. On Sunday, the 28th of January, the Synod Hall, the largest in Edinburgh, was crowded out by an audience consisting exclusively of students. Professor Grainger Stewart occupied the chair, and quite a number of members of the Senatus, and of others of the University's teaching staff, accompanied him to the platform. On the following evening an almost more impressive meeting was held in the Free Assembly Hall. Seated for almost

two thousand persons, this auditorium was completely filled with another gathering of students, week-night though it might be, this time under the chairmanship of the most popular teacher in the Arts Faculty, Professor Butcher. In the addresses delivered by the two missioners there was nothing that differentiated one of these appearances from another; but no one who was privileged to join in the work could doubt that the effect produced was cumulative. Numbers of the men confessed to a new-born faith and new resolve; and many more gave tokens of an inward struggle in which evil and good strove for the mastery. But the Edinburgh meetings were only an "aside" in the programme which had been prepared for Studd and Smith. They were on the eve of setting out for the Far East; their passages had already been booked, and their newly-made friends had to bid them a reluctant farewell.

It was manifest to the committee that things could not be allowed to lapse at this point, and every man asked his neighbour, "Whom shall we invite to follow up the work?" In a few days this was answered when it was announced that "Professor Drummond of Glasgow" would address the students in the Oddfellows' Hall on the following Sunday.

To most of the undergraduates Drummond was what they would call "a dark horse." Some of them had heard him deliver a lecture on "The Contribution of Science to Christianity" at the meeting of the Medical Students' Christian Association with which the session's work had opened; a few more recognised the name of the author of *Natural Law in the Spiritual World*; the rest knew nothing.

But, on that first Sunday after the departure of Studd and Smith, a steady flow of "men" presented their matriculation cards to the jealous doorkeepers at the

Oddfellows' Hall, and the total assemblage of eight or nine hundred students that evening was a witness to the keen interest that had been awakened. Without anticipating too much, it may only be said here that they did not get what they expected. Drummond's appearance and manner and method were of a type which they had not been accustomed to associate with the idea of evangelistic meetings. In every respect his appeal was the antithesis of the conventional; but it told. Men who had some experience of the Christian life felt that they had never before so fully realised the dignity of their calling to "seek first the Kingdom of God"; others who had had no past Christian experience discovered that they had been "canting" in their refusal to appreciate the claims of Jesus Christ, and they remained at the close of the meeting to have a talk with the teacher whose manliness seemed only the more manly for his obedience to the counsel of God.

While it was clear to everyone else that the work was bound to go on, Drummond, with persistent diffidence, would only promise to return on the following Sunday; and, when that again brought a more crowded house and a greater intensity of interest among the men, he agreed to address the meeting a week later. And so on, in this way, for the remainder of the winter session, and for the whole of the following summer and other succeeding sessions, with occasional short intervals, he was led from week to week in the conduct of the enterprise with which his name to-day is perhaps most closely associated.

When we have reverently acknowledged the gracious operation of the Spirit of God, which, like the wind, bloweth where it listeth, moving the hearts of men in divers manners and in widely different environments, we may be permitted to discuss the sources of the

attractive power that, humanly speaking, accounted for the phenomenal and sustained success which followed Drummond's labours among the students of Edinburgh University. We are inclined to point to his unique personality, his unconventional methods of work, and his message.

His was a personality indeed—no man was ever mistaken for Drummond, nor was he ever mistaken for any other. On the street, his well-set-up form, his erect carriage, his "princely swing" as someone has called it, his faultless attire, differentiated him from every other member of the passing crowd. In private conversation, his rich, low-toned voice, with its delicate "burr," his earnest and yet bright-spirited manner, his fine open face, his sparkling blue eyes, all combined to charm, to disarm suspicious fear, and to elicit the frankest confidence, even in regard to the innermost communings of the soul. Undoubtedly, as Dr. John Watson has said, "the distinctive and commanding feature of his face was his eye. No photograph could do it justice, and very often photographs have done it injustice, by giving the idea of staringness. His eye was not bold or fierce; it was tender and merciful. But it had a power and hold which were little else than irresistible and almost supernatural. When you talked with Drummond, he did not look at you and out of the window alternately, as is the usual manner; he never moved his eyes, and gradually their penetrating gaze seemed to reach and encompass your soul. It was as Plato imagined it would be in the judgment: one soul was in contact with another—nothing between. No man could be double, or base, or mean, or impure before that eye."

On the platform, Drummond's personality became even more distinct. We can still picture him, one of

God Almighty's gentlemen (to borrow Mr. Hare's phrase), as, attired in a well-cut frock-coat, closely buttoned, and wearing a particular shape of collar, and a quiet-coloured necktie, he stood, almost invariably, on the left of the chairman's table, resting his right hand upon it, and holding his left arm akimbo. With a voice that reached the farthest seat in the auditorium, and would not have penetrated six feet beyond it, in tones of sweet reasonableness, and in a manner that did not seem to cause him the least effort, he began, continued, and ended his address. Not once, but many times, that address lasted for fifty minutes, and those who listened could not have told that half that space of time had elapsed. As all who have read any of his writings will immediately recognise, his vocabulary was a rich one. He had read widely in *belles lettres*, as well as in science and theology; he had travelled much; and, enriched by fitting figures of speech, or apt illustration, these addresses of his seemed naturally to clothe themselves in the most adequate form of expression possible. When he lectured upon any subject, and much more when he spoke under the influence of the master-passion of his life, his manner commanded the admiration of the most critical audiences.

Although Drummond was a comparatively unknown man in Edinburgh University circles when he first appeared on the platform at the Students' Meetings, and although it was with the greatest diffidence, and after several appeals, that he consented to take part,—"I cannot address students in cold blood," he first wrote,—we believe that everyone will now agree that all his previous experience had qualified him in no ordinary manner for the delicate task proposed to him. When he stipulated that the meetings should be strictly confined to students only, he was making use of his dis-

covery in 1873–74 that evangelistic work was often most effectively carried on when restricted to individual classes in the community; and, if he made frequent adaptations from the methods of his great master, D. L. Moody, he as often adopted lines of teaching and of organisation which were designed, with more or less success, to avoid the encroachment of what he might have called certain forms of parasitism that find too congenial an atmosphere in "evangelistic work." Throughout, he displayed a jealous anxiety for the elimination of anything that might needlessly hurt the 'Varsity man's *amour propre*, and he even endeavoured to make his programmes as different as possible from "the kind of thing" commonly associated with gospel effort.

The meetings were announced weekly on Thursdays, Fridays, and Saturdays, by means of severely plain placards, displayed by sandwichmen in the immediate neighbourhood of the University and Medical Schools. On Sunday, matriculation cards had to be exhibited at the entrance to the Hall, in proof of studentship. Reporters were rigorously excluded. Hymn-books were discarded, and specially printed hymn-sheets, stamped with the crest of the University, were used instead. The meeting each Sunday was opened in the singing of a hymn, a short prayer followed, and then without further preliminaries Drummond proceeded to unfold his address. There was always a text, but you had to discover it for yourself; often he was half-way through before the man who knew his Bible could make out the particular text that had been selected as a keynote—for others the text came as a climax, near the end. During the singing of another hymn the unimpressed were afforded opportunity to withdraw, a short appeal of five minutes' duration, or less, was then made to those who had remained, and the meeting was closed

with a few words of pertinent prayer. Committee-men were now at liberty to speak to friends, Christian or non-Christian, and Drummond gave himself to personal conversation with one and another of those who would elsewhere have been called "anxious inquirers." Twenty minutes or half an hour later, all had gone, and the hall-keeper switched off the light. But Drummond's work was not concluded; as likely as not he was pacing the streets, or the pathways of the adjacent public park, for one, two, or even three hours at the dead of night, wrestling for and with some poor lorn soul labouring under intellectual difficulties or the burden of a horrid past.

Effective as Drummond's addresses doubtless were, they only served as sweepnets to bring "likely fish" within his reach. The personal encounter with the individual, the unravelling of the skein of a man's life, the attack in detail upon the obstacles between allegiance to Christ and a bad record and a sin-entangled or a doubt-distracted present—it was in these that he found his opportunity and did most enduring work for his Master. In effort of this sort he would spare himself no trouble. He would journey from Glasgow on a week-day for the special purpose of seeing some particular man; and, in fact, his Saturday afternoons were frequently devoted to visiting men, or giving them audience at some appointed rendezvous. It was no uncommon thing to meet him up three flights of stairs in the student quarters of the town, in quest of men at their own lodgings. The following incident, narrated by a correspondent, is a concrete instance:—

"I remember one night calling upon A——, who was, as you know, a medical student and a great friend of mine. His rooms were on the fourth storey of W——

Terrace, and it was a climb, which winded even the youngest, to reach his den. 'I say,' was his first greeting, 'who do you think was here to-day? Drummond sat in that very seat you are in now.' 'I did not know that you knew him,' I said. 'Well, I don't, you know; although I have been at a few of his meetings. But this afternoon, as I was coming upstairs, I met him coming down, and he asked me if I knew where a chap lived whom he named. I said I did not, and then he looked hard at me, and said, "I say, I think I know you. You are A——, are you not?"' (My friend had actually been persuaded to remain to an after-meeting, but had not yet made the great decision.) 'On my admitting that I was the man,' he continued, 'Professor Drummond said, "Do you dig here? May I come up?" M——, you will hardly believe it, but he turned back and climbed all these stairs again. Upon my word, I felt my rooms awfully small and shabby when he came in; but he walked forward to the window at once and said, "What a magnificent view! it is worth climbing so far to see a sight like this." Then he came and sat down in that chair, and looked straight at me. He asked me what I meant to do when I was through: whether I meant to specialise. I told him I thought of going in for general work, and then he said, "Man, go to China: it's a splendid field for young fellows. If I were a medical, *I'd* go to China."' 'Did he say anything about religion?' I asked. 'No, not a word,' said my friend; 'but, I say, he's a splendid fellow. Do you know, I watched him go down the terrace, and I thought what a magnificent-looking chap he was. Think if he had been an officer in a cavalry regiment! I say, I don't feel as if I could forget that Drummond sat in my rooms!' It is perhaps significant that two

years later, when A—— was occupying the position of medical assistant in a country practice, he wrote a letter to me which showed that he had then begun the Christian life. Up till his meeting with Drummond he had been known in the University as a pronounced and even violent materialist."

In giving himself to this personal work, Drummond was only obeying instincts of his spiritual nature. Few men are as well qualified as he was, both by experience and God-given endowment, for engaging in it. His was a personality which attracted and almost compelled a spirit of confession in those with whom he conversed. The compulsion was one of love and of mercy, but it was compulsion of a sort, all the same. Here was a strong and pure heart, upon whose sympathy the sinner might count, be his past never so black; here was a friend who would never betray a confidence, nor take mean or censorious advantage of the most damning self-revelation; here was a man whose faith was firm, because Jesus Christ was his most intimate and dearest Friend.

It was a noticeable feature of Drummond's addresses that he seldom referred to the experiences of those with whom he had conversed on religious questions of a personal nature. In this he was unlike Moody, whose teaching took on a human note from its abundant reference to difficulties or doubts or distractions which had been characteristic features in the cases of individuals who had sought his help at one time or another; although of course he gave no clue to the identity of the persons of whom he was speaking. We are almost inclined to imagine that the problems and the spiritual diseases which were brought to Drummond had less to do with doubt and ignorance and a worldly spirit, than with black, blasting, sinful deeds or habits

of life. "Such tales of woe I've heard in Moody's inquiry-room that I've felt I must go and change my very clothes after the contact," he once said. But, if he did not speak of them, these experiences with troubled souls, gained in Moody's two campaigns, and in his own mission in the West End of London, as well as among the students, were all at his command, and doubtless added to his exceptional qualifications for this difficult and yet most fruitful work.

The remaining factor in Drummond's success with the Edinburgh students was undoubtedly his message. Not that his "Gospel," as it was unsympathetically termed by some outsiders, contained any novel theological propositions or philosophical speculations. It was a simple instrument of a few strings, any one of which might be found in the teaching of the most orthodox preacher. His addresses were keyed up to such texts as "Seek ye first the Kingdom of God and His righteous ness"; "Come unto Me all ye that labour and are heavy laden"; the beautiful prophetic description of the mission of the Messiah in the sixty-first chapter of Isaiah; Paul's definition of love, in his First Epistle to the Corinthian Church; "This is Life Eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent"; or "Temptation." As we have already seen, he had been in the habit of speaking from a number of these for years before the Edinburgh movement arose, and they served his purpose so well that in the course of the nine years in which he ministered to successive cycles of students he never greatly added to their number. More than once he pled that a fresh voice should be enlisted: "I have opened all my tins," he would humorously add. But the difference lay in the emphasis. Making his appeal to the heroic side of a young man's character, he "did

without" some features of the orthodox statement of the Christian faith, commonly stressed by gospel preachers. He endeavoured to reveal Christ to his young hearers from a fresh and unconventional standpoint, seeking at once their interest and their intelligent concern, and in this he was eminently successful.

The simple restatement of cardinal Christian truths, embodied in his addresses, was coloured throughout by a nervous anxiety to avoid suspicion of "cant." This affected his theological nomenclature, his illustrations, and even his vocabulary. "In talking to a man you want to win," he once counselled a gathering of workers at Northfield, "talk to him in his own language. If you want to get hold of an agnostic, try to translate what you have to say into simple words—words that will not be in every case the words in which you got it. It is not cant. Religion has its technical terms just as science, but it can be overdone; and, besides, it is an exceedingly valuable discipline for one's self. Take a text and say, 'What does that mean in nineteenth-century English?' and in doing that you will learn the lesson that it is the spirit of truth that does one good, and not the form of words. The form does not matter, if it does you good and draws you nearer to God. Do not be suspicious of it, if it is God's truth, in whatever form it may be." Dr. Stalker has said that Drummond "went as far as conscience would allow, in order to meet the doubter and the man of the world on their own ground." In the main, this conciliatory attitude was more exactly one of spirit and phraseology, rather than of definite concession; an attempt to disarm prejudice, rather than a confession of weakness in the traditional faith.

Then, again, science, within certain limitations, and a Christian faith were in a manner reconciled in his person. A loyal disciple of Jesus Christ, he was yet

keenly interested in science and modern scientific theories. He claimed that there had been an expansion of the intellectual area of Christianity; and, in his lecture on "The Contribution of Science to Christianity," maintained that all the achievements of science were destined to do service to his Master. "Sooner or later, the conquest comes; sooner or later, whether it be art or music, history or philosophy, Christianity utilises the best that the world finds, and gives it a niche in the temple of God." Science certainly supplied him with many an apt illustration; such as that, for instance, in which he emphasised the proposition that Christ could do away with sin. It is all a question of gravitation and environment, he said. A water-bottle could be blown about like a feather in Uranus: at the Equator in Neptune, a man might jump ten feet off the ground.

When we said that Drummond's message did not contain any novel theological propositions, we should perhaps have excepted his contention that the Spirit of God was nowadays "convincing men of righteousness," rather than of sin. He never succeeded in satisfying his theological friends of the soundness of this view; but there is no doubt that it had a considerable influence upon his own teaching. He was always more ready to encourage his spiritual patients to reckon with the present and the future rather than with the past.

In his scientific studies, the department of biology would appear to have most fascinated him, and we cannot complete this examination of the evangelistic teaching of his maturer years without recognising its influence upon that. As someone has well said, "He did not warn his hearers against the danger of losing their soul, but with terrific intensity he warned them against the danger of losing their life. Salvation was a

biological problem to him, an offer of the higher life in Christ Jesus to which men were capable of rising. He kept encouraging them, taunting them almost, to enter into their inheritance. He made them feel that they were losing their chance, and would stand as spiritual examples of arrested development." In short, his commonest phrase was "your life."

CHAPTER XIII.

The Edinburgh Work: Its Development.

HAVING sketched, in the preceding chapter, the beginnings of the revival in Edinburgh University, and the equipment which Professor Drummond brought to the work, we may speak now of what was actually accomplished.

While organised effort for the spiritual welfare of the students eventually became an institution rather than a volcanic upheaval, there is no doubt that the religious awakening in the winter and summer sessions, 1884–85, partook largely of the latter character. The University was moved as it had not been for years. "Drummond's Meetings" were recognised as the centre of a Christian crusade for the spiritual betterment of the thousands of undergraduates attending its classes. In the meetings themselves, it required no great discernment to discover that, every week, there were men present who had hitherto given no heed to matters of religion; and, upon occasions when Drummond called for a demonstration, many of these openly ranged themselves among the professed disciples of Jesus Christ. At the time, Drummond himself wrote to a friend confessing to "a profound conviction that this University movement is a distinct work of God; such a work as I, after considerable experience of evangelistic work, have never seen before."

As soon as the genuineness of the movement was an

assured fact, Drummond, guided no doubt by the recollection of his own student experiences in the first Moody campaign, suggested the despatch of "deputations" to sister Universities. In turn, Aberdeen, St. Andrews, and Glasgow Universities gave hearty welcome to little bands sent out from Edinburgh to spread the good news. Each such deputation was led by a Professor or University teacher, and comprised Christian students who had thrown themselves into the movement as workers, as well as several of those who had confessed themselves the first-fruits of the revival. The Professor would preside, the story of the rise and progress of the movement in Edinburgh would be told by one of the workers two or three of the converts would tell in simple fashion of the great change they had experienced, and a short evangelistic address from another student would bring the meeting to a close.

In all the Universities thus visited, not once but several times, there were "signs following." Nowhere, however, did a religious conflagration break out in anything like the manner it had done in Edinburgh. Of Glasgow great things were hoped; but there, more than anywhere else, after a first great meeting, the fire never kindled. It was the old story of the prophet and "his own country"; the Glasgow students did not take Drummond seriously. One who was at the time a student in his own class in the Free Church College afterwards wrote of this lack of appreciation as follows: "The manysidedness of the man was not lost upon any of us. We used to say that Drummond could ride three horses round a circus without ever losing his graceful balance. The Glasgow horse—a useful sort of animal in his way—was not a patch upon the high-stepping Edinburgh one, and this again was tame in comparison with the social steed, rather heard of than

seen by us. We could not quite rid ourselves of the feeling that Edinburgh was getting the best of him. That influence of his in Edinburgh was always a mystery to us. None of the addresses now so famous were delivered to us. Drummond knew, as few men do, where to find the right environment. Perhaps he thought the addresses too kid-glovey for Glasgow. His fame in Glasgow was in truth an echo from Edinburgh." Be the reason what it might, numerous attempts to foster a religious awakening among the Glasgow students shared the fate of all galvanic effort.

In the end of October and beginning of November 1885 Drummond visited Oxford University and delivered addresses to crowded meetings of undergraduates. From contemporary press reports, however, it would seem that on these occasions he avoided the "straight" evangelistic note, and spoke rather as the author of *Natural Law in the Spiritual World*. A year later, under the auspices of Professor Christlieb, he conducted several evangelistic meetings for the students of Bonn University. No very definite record of the reception he got, or the effect he was enabled to produce, has been preserved.

But if the sister Universities were not ripe unto harvest, other fields were. In the spring vacation, and again in the long vacation in summer, a large band of students, many of them direct fruits of the movement, gave themselves to the work of a "Students' Holiday Mission." In deputations of threes, fours, or fives, they visited many of the more important centres of population in Scotland, and even penetrated into England and Ireland, and to London itself, seeking to carry the gospel message to their fellow young men, and to communicate their newly-found enthusiasm for Christ to others of their own social position, and suffering their own peculiar temptations.

It was a little difficult, at first, to bring local workers to see why they should lay aside recognised methods and prerogatives, and permit the students to carry out their own plan of campaign, but there is no doubt that most was done, in the way of reaching the difficult class aimed at, when this plan was rigidly observed.

Of course Drummond was the prime mover in all. The "Suggestions" which were issued to correspondents in different centres who might invite deputations, bear the imprint of his hand. As they provoke an interesting comparison with his paper on the conduct of young men's meetings, written in the days of Mr. Moody's mission, and reprinted in an earlier chapter of the present sketch, and also indicate characteristic features of the organisation of this unique effort among young men, we may quote here some of the principal paragraphs of these "Suggestions to Local Committees":—

"The Students feel that their immediate mission is to YOUNG MEN, and that, therefore, the Meetings should, if possible, be arranged in the first instance for MEN ONLY. This is not to be departed from *unless in very exceptional circumstances.*

"It might strengthen the unique character of this movement, and win more attention from the class whom it is desired to reach, if existing Local Committees—Y.M.C.A's, Evangelistic Associations, and others—while co-operating to the utmost, should nominally remain in the background, at least during the commencement of the work. A small Executive might, however, be formed from these bodies.

"For many reasons, it is considered desirable that the names of the Students acting as Deputies should not be made public in any way. They come simply as 'Students of Edinburgh University,' their desire being

to meet their fellow young men as Witnesses rather than as Advocates. They will be accompanied by at least one experienced student, who will lead the deputation.

"The Deputies should in all cases be boarded with earnest Christian friends of the work. Many of them will be young converts, and very much in their future may depend on the impressions they receive during the time spent with these friends.

"The Chairman of the Meeting should, where possible, be a layman; but, as a rule, the entire conduct of the Meeting ought perhaps to be left in the hands of the senior Student in charge.

"The Meetings should, if possible, begin on a Sunday evening, and might be continued till the following Friday, although it might not be advisable to intimate more than two or three Meetings at first."

Throughout the Students' Holiday Mission, Drummond declined, almost absolutely, to accompany any of the deputations. He was anxious that it should be seen and recognised that the work was carried on and carried out by the students, of their own accord. But this resolve did not prevent his taking the deepest interest in the work; and, at great sacrifice of time and trouble, he gave the Deputation Committees and their Secretaries the benefit of his experience in their dealing with the freaks of various applicants for visits of deputations, and in the choice of suitable men for the particular places to be visited. Indeed, he kept a very close eye upon the personnel of his band of workers, and was always ready with a reason for sending So-and-So to one place, and for keeping him out of a deputation to another place.

If an account of the Edinburgh Students' Holiday

Mission is ever fully written, it will furnish a story of no little interest. But we are here only concerned with Drummond's share in its inception and conduct, and sufficient indication has already been given of the debt which, from first to last, it owed to him.

In session, Sunday and week-end deputations provided an outlet for the energy of many of Drummond's young workers, and much permanent good resulted from their unconventional efforts. Somewhat after the manner of Drummond himself, by their unaffected frankness and in their honest breadth of human sympathy, they secured the ear of the young men of a class that is not commonly found at evangelistic meetings, and in personal encounter had many times the joy of witnessing a decision for Christ.

In nine succeeding sessions Drummond was unofficial preacher to the students of Edinburgh University, and led the Christian men in aggressive effort on similar lines to those laid down in the first, in the manner which we have sought to indicate. Undoubtedly 1884–85 was the year of the great "wave" of revival, and in no other year did this tide of work among the students, or of their work in the country, rise to anything like the high-water mark that it reached in that year. But steady, solid work was accomplished none the less, and Drummond only reluctantly abandoned it when the illness which was to prove fatal had laid a firm grasp upon him.

We have heard the value of Drummond's evangelistic work belittled in some quarters where conventional methods have seemed so abundantly fruitful that an effort to evangelise on unconventional lines has appeared to be ill-advised, if not impious. Drummond's teaching reached at least three classes of hearers: those who had previously made confession of Jesus Christ as their Saviour; those who had received sound instruction in

the fundamental truths of Christianity, but had not felt called upon to declare their faith in and allegiance to their Saviour; and, lastly, those whose upbringing in religious matters had been such as to create in them a prejudice against orthodox Christianity, a prejudice rather than a clearly defined and intelligent agnosticism. Upon the first class, generally, Drummond's message had a tonic effect; more than ever before, these men realised that it was an honour and a dignity to serve Christ in youth and manhood, and that the most could be made of life in "out-and-out" service for Him. For similar reasons, those of the second class hastened to declare a faith and a homage which had only required the stimulus of desire to bring it into being. Men of the third class, we fear, imagined that they were adopting a new and less exacting form of Christianity when they accepted Drummond's advice, and rose to their feet in witness of their willingness and intention to "go in for Christ." Somewhat like the soil which only covered "stony ground," their religious consciousness furnished no room for the growth of root, and in course of time the Christian zeal of a good many of them "withered away." We are convinced, however, that the percentage of failures which followed upon Drummond's efforts was no greater than that which attends the labours of the best evangelists of the most orthodox type; and when we remember the difficult class to which the men belonged, we wonder exceedingly at the splendid and unique work that he was enabled to do in this great field.

CHAPTER XIV.

Visits to America.

IN all, Drummond paid three visits to North America; in 1879, in 1887, and lastly in 1893. Although these visits occurred at considerable intervals, it will be sufficient, for our purpose, to group them together in this chapter.

In 1879 he accepted the invitation of his late teacher in Edinburgh University, Professor Geikie (afterwards Sir Archibald Geikie, Director-General of Her Majesty's Geological Survey), to accompany him in a short trip to Western North America for the purpose of studying the volcanic phenomena which exist in and around the region of the Yellowstone Park in the Rocky Mountains. Leaving Scotland on the last day in July, the scientists made all speed to their destination, where they spent the better part of two months in gipsy fashion, camping out for several days at a time, seeing all that was to be seen, and enjoying the sport which the abundance of wild game afforded. It is unnecessary here to refer at greater length to the adventure and research of this unique excursion, as Drummond's Journal has been given to the public, and may be perused by those who have peculiar interest in such matters. But, on the eve of his return to Scotland, he found time to pay a hurried visit to his old friends, Messrs. Moody and Sankey, then conducting mission work at Cleveland,

Ohio; and his record of this last item in his programme is particularly valuable, in its witness to his loyal friendship for these evangelists, and to his unabated devotion to the great Evangel. We make no apology for quoting from it, at some length.

"Longfellow the poet, Wendell Holmes, author of the inimitable *Autocrat*, or Mr. Moody and Mr. Sankey? This was the question which faced me some weeks ago as I sat, time-table in hand, in an hotel in Massachusetts, making up my programme for a last week in America. I had been wandering among the solitudes of the Rocky Mountains, and over the prairies of the great West for the last two months, and now but one short week was left before my steamer sailed for home. No visit to the States is complete without a pilgrimage to Boston; and I had made my way, after 10,000 miles of travel, to the 'hub of the universe,' the great centre of the literary life of America. It was the city of Lowell, and Longfellow, and Bryant, and Emerson, and Channing, and Agassiz, and Holmes. An invitation to meet the Laureate and Holmes at dinner lay before me. Longfellow I had learned to love from my youth up; Holmes, ever since the mystery of the three Johns and the three Toms caught my schoolboy fancy, years ago, had been to me a mouth and wisdom. And naturally the attraction of these men was a powerful inducement to me to spend my last days in quiet worship at shrines so revered and beloved. But some 800 miles off, away by Lake Erie, were two men who were more to me than philosopher or poet, and it only required a moment's thought to convince me that, for me at least, a visit to America would be much more than incomplete without a visit to Mr. Moody and Mr. Sankey. It was hard, I must say, to give up Longfellow,

but I am one of those who think that the world is not dying for poets so much as for preachers. Eight hundred miles in a country where travelling is a fine art are easily disposed of. I set off at once. . . .

"Neither of the men seemed the least changed. Since the revival days in the Old Country both had gone through prodigious labour, . . . and I was almost prepared to see the traces somehow marked upon their frames. . . . Yes, there they were before me—the same men, not changed by a hair's-breadth—the same men: Mr. Sankey, down to the faultless set of his black necktie; Mr. Moody, to the chronic crush of his collar. . . .

"I can scarcely say I have much to record that would be in itself news. For my own part I am glad of this. When the record of one revival is like another, I am satisfied. We do not want anything new in revivals. We want always the old factors—the living Spirit of God, the living Word of God, the old Gospel. We want crowds coming to hear—crowds made up of the old elements; perishing men and women finding their way to prayer-meeting, Bible-reading, and inquiry room. These were all to be seen in Cleveland. It was the same as in England and Scotland. I was especially pleased to find that it was the same as regards *quietness.* I had expected to find revival work in America more exciting; but although a deep work was beginning, everything was calm. There was movement but no agitation; there was power in the meetings but no frenzy. And the secret of that probably lay here, that in the speaker himself there was earnestness but no bigotry, and enthusiasm but no superstition. . . .

"With reference to the plan of operations, one or two things struck me. Although the general methods of the evangelists remain unchanged, there are minor differences in detail. These refer specially to place

and time. As regards the former, I could not but be struck with the small size of the hall in which the Cleveland meetings were held. In itself it was an immense building; but, after the great Bingley Hall in Birmingham, the Exhibition Palace in Dublin, and the Agricultural, Bow, and Camberwell Halls in London, the contrast to the squat wooden building—with its four thousand chairs — could not pass unnoticed. I was always under the impression that large halls were a mistake. Churches of moderate size have been known to yield equally great results, as tested by the inquiry room, with large halls; and this has happened so frequently that Mr. Moody will probably never repeat the experiment of having tabernacles erected specially for his services. He is at present drawn more towards the line of working among the Churches—spending a long time in one place, and holding services in the various churches in succession. The first prolonged experiment which determined him in this direction was made at Baltimore last winter. No less than eight months were given to this one city, and the result was a solid and permanent work, which has told powerfully on the whole community and entire district. . . ."

Here we have the practical missioner, busying himself with questions of method that do not give the man in the street a moment's concern. And when we remember that Drummond had been, only a few days before, devoting himself to scientific exploration, and enjoying the free open life of the Wild West, and that he had made opportunity to visit Cleveland at the sacrifice of intercourse with Longfellow and Wendell Holmes (whom he was well qualified to appreciate at their highest value), we are forced to recognise again the distinguishing marks of the "born evangelist."

In the interval between 1879 and 1887, when Drummond again visited America, much had happened. The publication of *Natural Law in the Spiritual World* had familiarised his name to many thousands of people throughout the United States and Canada. He had been in Central Africa, and had since published his travel volume. Messrs. Moody and Sankey had been in Great Britain, and had received what assistance it was in his power to give them. The great work in Edinburgh, so closely associated with his name, had now been going on long enough to have become widely known in American University circles. This time he came and was welcomed as a scientist who had declared his confidence in the Christian faith, and as an evangelical teacher who had won his spurs in fields where many had been defeated. This time, too, he crossed the Atlantic upon the invitation of Mr. Moody.

"I was staying with a party of friends in a country house during my visit to England in 1884," Mr. Moody has written. "On Sunday evening, as we sat around the fire, they asked me to read and expound some portion of Scripture. Being tired after the services of the day, I told them to ask Henry Drummond, who was one of the party. After some urging, he drew a small Testament from his hip pocket, opened it at the thirteenth chapter of 1 Corinthians, and began to speak on the subject of Love. It seemed to me that I had never heard anything so beautiful, and I determined not to rest until I brought Henry Drummond to Northfield to deliver that address." Mr. Moody here referred to his seminaries for Christian workers, at Northfield; but in 1886 he had been led into work for the University students of America, and had organised a Summer Conference at Northfield to which undergraduates from some eighty of these have yearly flocked since 1887.

Drummond arrived in time to take part in the first of these "Students' Conferences," in July 1887, contributing an account of the work in Edinburgh University, and delivering his address on "The Greatest Thing in the World," as well as others which had already proved so useful. After a week's effort at Northfield, and a short time spent with Lord and Lady Aberdeen at Niagara, he passed on to take part in two Chautauquan Summer Gatherings. Suiting himself to his new audience, he discoursed on scientific subjects, lecturing upon "Mount Etna," and on his African scientific observations, and again he succeeded in adjusting himself to his environment. An American who was present at Chautauqua wrote at the time:—"Drummond seems to have won all hearts. In a world-wide celebrity his modesty was phenomenal. His is unmarred. Africa was his most engaging theme. The unfortunate impression prevails that many English lights have been envious of American gold. Drummond plainly was indifferent to this. It is said that when offered one hundred dollars at Clifton Springs for his services, he would take only enough of it to pay his expenses to the next station."

In Drummond's opinion, this lecturing system was much more effective in America than it was in Great Britain. He believed that, for one man he could help by lecturing in Great Britain, he could help a dozen or a score in America. If the Americans appreciated his teaching, there were many elements in their social and business life that appealed to him, and gained his enthusiastic admiration. He felt as if he were taking "a bath of life" on each of the occasions on which he visited America; and more than once he said that "a nation in its *youth* was a stirring spectacle."

After his Chautauquan lectures, he returned to North-

field, in time for the annual Conference of Christian Workers, which has been a famous rendezvous for the English-speaking world's evangelists, lay and clerical, since its inception by Mr. Moody. The Conference extended from 2nd until 12th August. Again he captivated his audiences, and his addresses "formed a prominent feature." "The easy, cultivated, and deliberate style of the professional lecturer was of itself an attraction; and the logical methods of his statements made it easy to follow his line of thought." On the eighth day of the Conference, Drummond's address—on the subject of Sanctification—suggested themes for following speakers, and Dr. Pierson confessed that it had "lifted them about as high as they had been at any time during their meetings." At this point the contemporary journalistic light goes out. Drummond had over-estimated the elasticity of the imagination of his hearers. Moody was besieged by applications for the suppression of this arch heretic; and, for the time, his usefulness at Northfield was in eclipse.

But he had come to America on a Students' Holiday Mission of his own, and from Northfield he set forth to make a tour of the principal American Universities, visiting in turn Amherst, Princeton, Yale, Harvard, and Wellesley Colleges, and winding up with the New York medical students. In this effort he was joined by several of his Edinburgh workers. Writing home at the time, he alleged that, at Yale, the graveyard was the only uninhabited spot he could find. He told of a great impression left at Philadelphia, of large and increasing audiences, and of the laying of foundations for permanent work. One who had had unique opportunities for seeing the American colleges and student life wrote of this university tour of Drummond's:—"No man who has visited America in recent years has brought to my

life such a blessing and inspiration. No man ever helped me to so fully value the work among college men which I had chosen years before. I remember Dr. M'Cosh's glowing account of his visit to Princeton."

The prime occasion of Drummond's third and last visit to America was the delivery of his lectures on "The Ascent of Man." It will be more pertinent to refer to that in a later chapter, but here we may glance at various other engagements which helped to fill up a busy programme between the beginning of March and the later days of October 1893.

After completing his "Ascent of Man" lectures in Boston—and availing himself of the opportunity for an hour's conversation with Dr. Wendell Holmes—Drummond went to Harvard College and delivered a series of addresses to crowded gatherings of the undergraduates. Thence he passed to Amherst College—which had previously shown its appreciation of his work by conferring the honorary degree of LL.D. upon him—and there received a similarly cordial greeting. In May and June he was in Chicago and its neighbourhood, sightseeing and lecturing.

In July he joined the Summer Gathering at Chautauqua. There he redelivered his "Ascent of Man" lectures, and otherwise contributed to the programme. "Besides a daily lecture on some phase of the evolution of man, Professor Drummond has on several days made an address at the Round Table of the Chautauqua Scientific and Literary Circle. These spontaneous talks had all the charm of easy and pleasant conversations. His quiet disappearance after the lectures, at times not accomplished until a fusilade of questions has been hurled, has been amusing." According to the contemporary authority from whom we have just quoted,

Drummond would appear to have had some opportunity for definite religious teaching at Chautauqua, as mention is made of his vesper address on "The Angelus," of which a little Danish nursemaid told that it was the first English sermon she had been able to understand, and she had understood every word.

After Chautauqua, Northfield claimed his help. There he joined in the "Students' Conference," for the second time, delivering addresses on such topics as "Life on the Top Floor," "The Kingdom of God and Your Part in It," and "The Three Elements of a Complete Life." But there were many at Northfield who had taken fright, and although he retained the absolute confidence and warmest personal regard of Mr. Moody, Drummond was glad to leave a comparatively unsympathetic environment at the close of the Conference. Crossing into Canada, he spent the months of August and September on holiday proper: making a trip to Newfoundland on a torpedo-boat, and passing the latter month with the Governor-General of Canada and Lady Aberdeen at their official residence in Quebec.

In October he returned to Chicago in time for the opening of the second session of the University, and for the meetings of the Evangelical Alliance of the United States, which, in that year (8th to 14th October) took the form of an International Christian Conference in connection with "The World's Congress Auxiliary of the World's Columbian Exposition." The general subject of Conference was "Christianity practically applied," and Drummond made several contributions to its deliberations. In an address on "Christianity and the Evolution of Society"—really a section of his published address on "The Programme of Christianity"—he claimed that while Christ did not give men religion, He gave them new and large and practical direction for the

religious aspirations bursting forth then and always from the whole world's heart: that Christ came here to make a better world; it was an unfinished world; it was not wise, it was not happy, it was not pure, it was not good, it was not even sanitary; humanity was little more than raw material. Christ's immediate work was to enlist men in a great enterprise for the evolution of the world, rally them into a great kingdom or society for the carrying out of His plans. The name by which this society was known was *The Kingdom of God.* To grow up in complacent belief that God had no business in this great world of human beings except to attend to a few religious people was the negation of all religion. Let them study the social progress of humanity, the spread of righteousness, the gradual amelioration of life, the freeing of slaves, the elevation of women, the purification of religion, and let them ask what these could be if not the coming of the Kingdom of God on earth. If the Church did not rise to its opportunity, it would be left behind. The object of evangelical Christianity, he said upon another occasion, was to leaven society in every direction—moral, social, and even political: the social side of Christianity was Christ's side of Christianity. In conference upon "Athletics as a means of reaching Young Men," he expressed the firm conviction that there was no moral educator for young men, and especially for young boys, better than athletics. "We are very apt," he said, "to imagine that Christian character can be built up by reading good books and by going to church. It cannot. One gets the stimulus there; but the practice is found in the experiences of life, and it is in the experiences of the playground that a whole host of great and strong virtues are introduced into a young man's character. . . . We are only beginning to understand that most spiritual things are introduced into the

soul by material instruments." At another diet of the Conference, Drummond spoke in high praise of the Boys' Brigade as a valuable social factor in work among the young. We shall see in a later chapter that he had taken up this cause with great interest and zeal. On every possible occasion in the course of his 1893 visit to America he was ready to speak in its favour. Of the Chicago Conference it only remains to say that in Drummond's opinion it secured the very best audiences. The hall was packed every day while the meetings lasted.

As soon as the Conference terminated, he set out for home, and arrived in Glasgow in November, in time to resume the duties of his chair, at the commencement of the session.

CHAPTER XV.

In Australia and the Far East.

IT is the peculiar feature of the Medical School in Edinburgh University that it attracts students from all parts of the world to its classes. There is always a goodly gathering of Colonials in each year, and Australia is never unrepresented. One or two of the young Australians were among the workers at the outset of the Students' Movement; and when these, with others who had been drawn into it as time went on, returned to their homes in the Antipodes, they carried with them the news of "Drummond's meetings," and, it is likely, some of the Christian enthusiasm in which the work was carried on. Before long a call came to Drummond to visit the Australian Colleges. There was some idea of his accomplishing this in 1888, the year after his first visit to the American Universities, but it was not until 1890 that he was able to devote the necessary time to the work.

In that year, however, he planned a trip round the world, with the principal object of responding to the invitation of the Australian Colleges, but including visits to China and Japan, and completion of the circuit of the globe by return across the Pacific Ocean, Canada, and the North Atlantic.

Setting out in the middle of March, he arrived in Melbourne in the latter part of April, and at once

plunged into the plans and beginnings of a campaign in Melbourne University. The initial steps had already been taken by a committee of the students, working in concert with a former fellow-student at New College, the Rev. John F. Ewing, his companion on deputation work to Sunderland in the days of Mr. Moody's first visit, afterwards a minister in Dundee and in Glasgow, and, at the time of which we write, minister of Toorak Presbyterian Church, Melbourne.

Mr. Ewing had been one of the original members of the Gaiety Club, to which reference has been made in an earlier chapter, and it gave peculiar gratification to Drummond to rejoin him in work on the other side of the world, and even to live under the same roof. But this joy was short-lived. He had been scarcely a week in Melbourne, when Mr. Ewing took ill, and, after a few days' suffering, died. Drummond felt the blow keenly, but was filled with "a sense of the inscrutable ways of God" when he realised that it had been given to him, a mere passing visitor in Australia, to stand beside his friend, and take his hand as he passed away. He fulfilled the duties of chief mourner at the funeral, and addressed Mr. Ewing's bereaved flock upon the following Sunday.

There are some passages in his tribute to the memory of his dead friend, delivered on the occasion just referred to, that may be quoted here,—not so much for their bearing on the lifework of Mr. Ewing, as for their unfolding of Drummond's views on the problem raised by the abrupt termination of a useful career; a problem which his own friends were called upon to face, in his own case, only seven years later.

"There are two ways in which a workman regards his work—as his own or his master's. If it is his own, then

to leave it in his prime is a catastrophe, if not a cruel and unfathomable wrong. But if it is his Master's, one looks not backward, but before, putting by the well-worn tools without a sigh, and expecting elsewhere better work to do. So he 'suspected it was in the will of God.' We must try to think so too. Work is given men not only, nor so much perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men. So it is with the work of the State or of the Church. This is why it never hurries—because it is as much for the worker as for the work. No arrow ever goes clear to its mark in God's providence; no river runs straight to the sea, no great reform works directly to its issue; no cause is won at once, but deviously. . . . For providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their course from year to year bewilderingly, but that men and nations, in carrying them out, should find there, education, discipline, unselfishness, and growth in grace. These lessons learned, the workers may be retired—not because the cause is won, but because it is not won; because He has other servants, some at lesser tasks, some half employed or unemployed, whom He must needs call into the field. For one man to do too much for the world is in one sense the whole world's loss. So, it may be, God withdraws His workers even when their hands are fullest and their souls most ripe: to fill the vacancies with still growing men, and enrich with many for the loss of one. I do not propose this, even as an explanation of

the inexplicable phenomenon, which startles the Church from time to time, as one and another of its noblest leaders are cut down in the flower of their strength. But when our thoughts are heavy with questions of the mysterious ways of God, it keeps reason from reeling from its throne to see even a glimpse of any light.

"But one diverges into these things mainly because it is easier to say them than to approach any nearer to the man himself. When I think of Mr. Ewing's work and influence here, my soul fills with enthusiasm and gratitude for my friend. Surely few men have ever made a mark so great and so indelible in three years and a half. . . . Three and a half years; well, it was the same as Christ's. Perhaps, even in this, it is enough for the servant that he be as his Master. . . .

"The one thing about his personality that I will record is this (but you must all have noticed it), that his faults—and they were so petty as to be scarcely more than amusing—were all on the very surface. You could not have known him three minutes without finding out them all; but you might know him three years without finding out any more. . . .

"Three weeks ago to-day, when he stood here and gave us the last Sunday morning's message of his life, you remember he preached on the 'Atonement.' He dwelt upon one or two sides of that stupendous theme, and promised to lay before us a further aspect on a future day. I am not sure that that promise is unfulfilled. Perhaps what he meant to tell us was that the principle of the Atonement was a law of Nature. That in the flower living to die for the fruit, the fruit to die for the seed, the seed for the future plant, in the butterfly living to die for its young, and the young to die for the bird, and the bird for the beast of prey—in these,

up and down the whole of God's creation, the one law of life, the supreme condition of progress, the sole hope of the future is Christ's law of the sacrifice of self. If that were his meaning, his sermon has been surely preached. The corn of wheat, of which he spoke to us that day, has fallen into the ground and died."

Before his return to Scotland, Drummond edited a posthumous volume of Mr. Ewing's sermons, contributing an introductory memoir. One passage in it, we think, reveals the characteristics of that type of minister which he considered nearest to his ideal:—

[At College] "Mr. Ewing represented that newer type of 'divinity student' which has happily become more common in recent years—a type in which without any loss to professional training, or any cooling of the consecrated spirit, the candidate for the noblest of all callings finds himself first of all called to be the noblest of all men; who regards the Church as a centre from which all movements are to radiate, which can ameliorate and elevate the world; as the most practical factor, in fact, in that wider Kingdom of God, whose end is the progress of humanity in peace and righteousness. Uppermost, therefore, with him was the study of all the movements of men, and the phases of human life and character. His interests, though not untheological, were rather in the direction of applied Christianity."

Of the work among students in Melbourne, Drummond wrote at the time: "The meetings have not been in vain. Holidays are on for the next ten days, and I start for Adelaide, 550 miles off, to fill up the time

at the University there. Then I return here, and go at it every night." Later, he passed on to Sydney, or "How-do-you-like-our-Harbour?" as he humorously dubbed it, receiving there an equally cordial welcome from students and teachers. With his meetings in Sydney his effort among the Australian students was brought to a close. He had the satisfaction of seeing what promised to become permanent organisations for the religious welfare of the undergraduates successfully inaugurated in both Melbourne and Sydney. He had much personal work in dealing with the cases of individuals, and even after he had returned to Scotland he continued to receive letters from young Australians who sought his counsel and help in matters of spiritual concern.

From Sydney he made an unpremeditated voyage to the New Hebrides and back, and also a trip to Queensland. Of these divagations we shall speak in a succeeding chapter. Returning to Sydney for the last time, he sailed for the Malay Archipelago and Java, and thence made his way to Hong-Kong and Shanghai. He nearly encountered a typhoon in his passage from Saigon to Hong-Kong. "Talking of barometers," he wrote picturesquely, "ours went down to its stocking-soles on Monday, and muttered 'Typhoon.' Three telegrams from Manilla and Hong-Kong had already warned us at Saigon that the monster was loose somewhere. The sea raged, but there was no wind; weary birds flew on board; it looked bad. The engines were stopped, and we wallowed all day in suspense. At midnight the glass crept up a line, and we steamed ahead. In a few hours we found its trail on the sea, but it had passed on to the North. For thirty-six hours we have been crossing its path in much discomfort; but one is glad to escape with this."

Drummond would not appear to have seen, or attempted to see, much in China; but in Japan he was fascinated, and experienced one of the strongest impulses he had ever felt. So enthusiastic was the welcome he received from the educated natives, he seriously entertained the idea of devoting his whole life to the evangelisation of Japan. There, too, the native taste for art greatly impressed him, and in after days, in enforcing the need for beauty in common life, he was wont to make an object-lesson of Japan, where the meanest household utensils, he had noticed, were fashioned with an eye for art.

On his return to Scotland he delivered in Glasgow and in Edinburgh an address on "The Problem of Foreign Missions," and in this he arranged and formulated the results of his observations during his tour. This address has been published since his death (*The New Evangelism*, pp. 121–149), and is well worthy of the study of those who take special interest in the subject of missions. A few characteristic extracts may be noted here:—

"Nothing ought to be kept more persistently before the mind of those who are open to serve the world as missionaries than the great complexity of the missionary problem; and nothing more strikes one who goes round the world than the amazing variety of work required and the almost radical differences among the various mission fields. . . .

"To every land [the missionary] must take, not the general list of agricultural implements furnished by his College, but one or two of special make which possibly his College has never heard of. Above all, when he reaches his field, his duty is to find out what God has grown there already, for there is no field in the world

where the Great Husbandman has not sown something. Instead of uprooting his Maker's work, and clearing the field of all the plants that found no place in his small European herbarium, he will rather water the growths already there, and continue the work at the point where the Spirit of God is already moving. . . .

"I. *Australia.* The missionary problem, or the mission churches problem, in these colonies is to deal with a civilised people undergoing abnormally rapid development. Australia is a case of prodigiously active growth in a few directions, under most favourable natural conditions for nation-making. . . . The orderly progress here is complicated mainly by one thing,—a continuous accretion of outside elements,—due to immigration—which creates difficulties in assimilation. The chief problem of Christianity is to keep pace with the continuous growth; the immediate peril is that it may be wholly ignored in the pressure of competing growths.

"II. *The South Sea Islands*, of which the New Hebrides are a type, lie exactly at the opposite end of the scale. Growth, so far from being active, has not even begun. Here are no nations, scarcely even tribes. The first step in evolution, aggregation, has not yet taken place. . . .

"III. *China.* Midway between the South Sea Islands and the Australian Colonies, this nation, as everyone knows, is an instance of arrested development. On the fair way to become a higher vertebrate, it has stopped short at the crustacean. There are two complications: the amazing strength of the ekoskeleton—the external shell of custom and tradition, so hardened by the deposits of centuries as to make the evolutionist's demand for mobility, *i.e.* for capacity to change, almost non-existent. Secondly, which directly concerns Christianity, there is a very powerful religion already in possession. These

two complications make the missionary problem in China one of the most delicate in the world.

"IV. If the South Sea Islands are the opposite of Australia, China, in turn, finds its almost perfect contrast in *Japan*. One with it in stagnation and isolation from external influences during three thousand years, almost within the last hour Japan has broken what Mr. Bagehot calls its 'cake of custom,' and so sudden and mature has already been its development that it is, at this moment, demanding from the Powers of Europe political recognition as one of the civilised nations of the world. This is an entirely different case from any of the preceding. It is the insect emerging from the chrysalis. From the Christian standpoint, the case is unique in history. . . .

"Leaving the present machinery to the good work it is doing among the poor, I would join with the best of the missionaries in arguing for a few Rabbis to be sent to China, or to be picked from our fine scholars already there, who would quietly reconnoitre the whole situation, and shape the teaching of the country along well-considered lines — men, especially, who would lay themselves out, through education, lectures, preaching, and literature, to reach the intellect of the Empire. . . .

"The Church's problem in that colossal continent [Australia]—you are aware it is as big as Europe—is to establish the new civilisation in truth and righteousness. . . . Two kinds of ministers are required to be directly or indirectly the leaders of this work.

"(1) Men of the highest culture and ability as ministers for the large towns; men who are preachers and students. There is no more influential sphere in the world than that open to a cultured preacher in one of the capital cities of Australia. . . .

"(2) The second kind of man that is wanted, and he is wanted not by the dozen, but by the score, is the bush minister. This man must be a *man*; he must be ready, and adaptable; he may be as unprofessional as he pleases, but he must be a Christian gentleman."

CHAPTER XVI.

South Sea Problems.

"THE New Hebrides are a group of small islands, a few about the size of Arran, a very few others two or three times as large, the whole of no geographical importance. They are peopled by beings of the lowest type to the number of probably not more than 50,000; so that they are of no political importance. This does not refer to the islands but the people. The islands themselves are of so great political importance at the present moment that the allegiance of Australia to England would tremble in the balance if there were any suspicion that the Home Government would hand them over to France." These words are taken from Drummond's address on "The Problem of Foreign Missions," delivered in 1890, on his return to Scotland. He never made any secret of the fact that his principal object in visiting the Islands in June and July 1890 was the investigation of their political value, undertaken at the urgent request of Australian statesmen who wished to have the benefit of his opinion in making representations to the Home Government. It is now known that Britain and France have since agreed to recognise the political independence of the Islands.

A secondary object of his visit to the Islands, and, subsequently, to Queensland, was to make inquiry into what is known as the Kanaka traffic, a system whereby

natives of the South Sea Islands are deported to Queensland to act as labourers on the tropical sugar plantations there, under conditions which were at the time objected to by some people, upon the ground that they were conceived with too little regard for the rights of the individual native. Drummond's valuable opinion on this subject is clearly set forth in an "interview" with a representative of the *Pall Mall Gazette*, published in that journal on 18th May 1892. From this we make the following exhaustive quotations:—

"'The full meaning of this question,' said Professor Drummond, 'is probably not fully realised in England, except by those who have had the opportunity of studying it in Queensland. Below the surface of it there lies a story with a world of interest. It has its deep pathos and it has also its bright side. But the question of continuing the labour traffic with Polynesia is an anthropological rather than an economic question. Try to realise the situation. Here you have hundreds of islands inhabited mainly by cannibals. They are utterly uncivilised, and indeed, for the most part, in the condition in which Captain Cook first found them. Except for a handful of heroic missionaries, a white man hardly ever steps ashore among them. There they are, doing no work, sitting all day long under their palm trees, and living the life of savages and cannibals, except in the few cases where the patient labours of the missionary have had some civilising and softening influence. They know nothing of the outside world. No vessel, possibly, has ever touched their shores, and the only white man's face they have ever seen is that of their missionary. Then, one day, a vessel arrives, and a boat is lowered filled with armed men and steers for the island. These armed men are the traders who have come to engage

labour. It also lands a Government agent, whose duty it is to see that matters are arranged humanely and on fair terms. This boat is followed by another carrying a further bodyguard, armed to the teeth, and covering the first boat with their rifles at a short distance. The Kanaka is easily persuaded to engage to accompany the trader for a term of years, when a few sticks of tobacco, a gun, or some other toy is put into his hands as a present. When, a few days later on, the vessel leaves the island, it carries the flower of the population away with it. There are, happily, a good many islands on which the unwearied work of the missionaries has borne fruit, where the natives are docile and industrious; but there are many others on which this is not the case. For an unarmed man to land would be certain death.'

"'Have they a common language?'—'No; the dialects are innumerable on these island groups, and it is, indeed, not infrequently the case that several almost distinct languages are spoken on the same island. Each dialect differs widely from the rest, and each is only understood by a handful of natives. On the island of Eromanga, which I visited the year before last, the first missionary who came was murdered by the natives ten minutes after he went ashore. The second also was murdered, and several after him. But the work was not, therefore, given up, for the missionaries will not be kept back, and now the missionary whom I found there has been at his post for thirty years. There is a church on the island, and the Kanakas live peacefully together. Can you wonder at the missionaries protesting when some day they wake up to find that the pick of their young men have left their island and gone to the sugar plantations in Queensland?'

"'Then, Professor Drummond, do I understand that you sympathise with the outcry against the importation

of the Kanakas into Queensland?'—'Not exactly. . . . At the same time, it is a question on which there is so much to be said on both sides that I should not like to speak too definitely. What I have told you is a matter of information, not of opinion. On the whole, this is not a problem peculiar to the Pacific. Wherever the white man comes into contact with the black, wherever the product of civilisation has to deal with the child of nature, the same class of difficulties arises. To keep these happy children to their own coral islands and cut them off from the contamination of civilisation may be a pardonable ideal to the missionary. But it is a question whether such a state of things is possible, or possible long. Sooner or later the breath of the outer world must reach them. In too many cases it has reached them already. They must brace themselves for the contact. The drafting of successive bands of natives to a civilised country for a term of years and then shipping them back again to their own island—as the labour-employer is bound to do—might become an important factor in the progress of these races. Everything would depend on the treatment they received and the moral atmosphere which surrounded them. The Queensland Government has certainly left no stone unturned to secure that: so far as legal enactment can protect an inferior race, the Kanakas are safe on Australian soil from any possible tyranny, violence, or even physical discomfort. If it could also secure that the planter would do his duty, and feel an adequate responsibility with regard to his employees, there would be no righteous opposition to the labour traffic. The question, therefore, reduces itself to the universal moral problem. Given the ideal employer, the man who will protect his people from moral contamination, who will seek their good and interest as well as his own, and

return them to their country wiser and better men, and with some rational equivalent for the labour they have given—then this traffic can do nothing but good. Nor is it idle to hope that one day this ideal may be partially realised. I admit there is small appearance of it at this moment in Queensland. But there is a beginning. It is a simple fact that—with many facts and, I fear, deplorable facts, on the other side—in several cases the Kanakas have been improved by their residence in Australia.

"'When the relations between employer and employed are perfect *at home*, it will be time to use the moral argument as final against the Kanaka exodus to Queensland. The world must go on. The labour markets must adjust themselves. If it is inevitable that this human stream from the Pacific should continue to discharge itself upon Australian soil, one very practical thing remains for those who have raised their voices against it—to turn every energy to secure henceforth the righteous fulfilment of the conditions under which the Kanaka is engaged, and especially to ameliorate his lot, and give to it that educational and moral value which humanity and Christianity demand. More than ever it must be made certain that the Government agent on board the labour schooner will resist the temptation to play into the hands of the employers, and make it certain that in each individual case the terms of the contract are fully understood by the natives whose services are enlisted. The plantations themselves must be protected from the illicit drink-seller; and educational and missionary work among the colonies of workers ought to be everywhere introduced. If this were done, and done effectually, the return of the Kanaka to his island home would mean something vital in social and moral influence for his race. At present, though the

Kanakas are thoroughly well treated by their masters—on the mere ground of economy this is necessary, Kanaka labour being far too costly to be trifled with—it is questionable whether they gain anything by their absence, either morally or materially. Their hard-earned wages they cannot take back with them in coin, since money is almost unknown in Polynesia. What they do take back is usually a lot of rubbish, purchased in Brisbane at fancy prices, to be distributed among their brother-savages as presents. This, it must be confessed, is a poor show for three or four years' work among the cane-brakes.

"'On thinking over this whole question it is impossible not to compare the action of the Queensland Government, where the Kanakas are concerned, with their treatment of their own natives. The comparison is all in favour of the Kanakas. The Queensland natives are treated as veritable outcasts. They are not employed; they are driven away from the towns and settlements, and their lives in certain districts are freely taken on the smallest provocation, and no questions asked. Let the Queensland Government see to these outcasts; it is there where the grievance lies, far more than in the importation of the Kanakas.'"

Without the co-operation of the missionaries on the New Hebrides, even had he willed otherwise, Drummond could not well have obtained the information he sought. It will be remembered that these Islands were the scenes of the labours and martyrdom of Williams, and that they include the sphere within which Dr. J. G. Paton has experienced the thrilling adventures narrated in his autobiography. Supported by the Presbyterian Churches of Canada, Victoria, New South Wales, South Australia, Tasmania, New Zealand and Otago, as well as by the

Free Church of Scotland, a little band of twenty-five men and women have consecrated their lives to the evangelisation of the natives of this group of islands, and are almost the only civilised inhabitants to be found within their limits. These missionaries extended a hearty welcome to Drummond, and afforded him every facility in their power.

Under their auspices, he came into touch with the natives. "On Mr. Paton's *Tanna*, and saw all his painted cannibals," he wrote home. "But for the missionary with me, I should now be—inside them." We get this story more fully in his address on missions. "Sailing along Tanna, I tried to land near Mr. Paton's deserted field. With me was one of the missionaries who has now gained a footing on another part of that still cannibal island. As we neared the shore, a hundred painted savages poured from out of the woods, and prepared to fire upon us with their guns and poisoned arrows. But the missionary stood up in the bow of the boat and spoke two words to them in their native tongue. Instantly every gun was laid upon the beach, and they rushed into the surf to welcome us ashore. No other unarmed man on this earth could have landed there."

On another island, where the missionary, but two years previously, had been wont to see from his doorstep the smoke of the cannibal feasts, the natives brought Drummond their spears and bows and poisoned arrows. "We do not need them now," they said; "the missionary has taught us not to kill." His admiration of these missionaries was unlimited. "No grander missionary work was ever done than by these New Hebrides missionaries. Every man is a king." "I have no words to express my admiration for these men, and, I may say, their wives, their even more heroic wives; they

are perfect missionaries; their toil has paid a hundred times; and I count it one of the privileges of my life to have been one of the few eye-witnesses of their work." "People tell us," he said, "that the race for whom our missionaries are thus giving their toil, their talents, their life, is a decaying race, and that in fifty years not one of them will be left—*that* I consider the noblest example of the sacrifice of Christ."

Drummond's Journal of his experiences in the New Hebrides has been published. In literary method it reminds us forcibly of the elliptical style of Mr. Alfred Jingle, but it affords a first-hand picture of these coral islands and their inhabitants. The excursions yielded some opportunities, too, for scientific research. At the time, one of the missionaries wrote: "On the way north from Aneityum, we had the genial company of Professor Henry Drummond, and got a hurried trip to the Volcano on Tanna arranged, which he enjoyed immensely. He says that Vesuvius is nothing to it. We had a photographer from Melbourne in our company, and he took two or three views of the crater. Just as a group who were being photographed had risen, and we were starting to descend, a good large block of burning scoria came flop down, just on the spot where the group had been sitting. The Professor rushed to see it, with staring eyes and extended hands, but it was too hot to meddle with; so he warmed his hands at it, burnt a biscuit on it, and finished up with lighting his cigar at it."

Drummond was wont to say that travel always gave the individual an immensely bigger environment to think in. This voyage to the New Hebrides must have made a considerable addition to his own intellectual environment.

CHAPTER XVII.

His Booklets.

NO one could attain the success which Drummond achieved in his evangelism, without becoming the object of much popular curiosity, and being sought after by the organisers of religious efforts and demonstrations of all sorts. But he steadfastly refused to be "lionised," or even to aid in work among classes and along lines which did not immediately appeal to him. The members of the general public were rigorously excluded from his Students' Meetings, and he would only appear on a platform to support the claims of one or other of the limited number of special causes to which he felt called to devote himself. To one application for his assistance he replied:—"I have never had time to make a speciality of Temperance, and am quite unable to lecture on the subject. You will get the thing so much better done otherwise that I am sure you will excuse me." To the Rev. W. J. Dawson, in response to a request that he would give an address to business men, he sent the laconic reply:—"I do not know the species."

But, in the end, the people who thirsted to know what it was that he really said to the students, received some satisfaction when he published his Booklets. Even this concession was wrung from him. He had no desire to publish his addresses, but erroneous and garbled versions of these began to appear in the public prints,

and he was constrained to give them to the world at first hand, in self-defence. By means of this new medium, the influence of his Christian teaching became European, and even world-wide, and the enormous circulation which the booklets rapidly secured was in itself a witness that his presentment of Christian truth had received a hungry welcome.

To the preparation of the booklets for the press, Drummond gave the greatest possible care. They were no mere reprints of stenographic notes. In this, as in all his literary work, his method was very much that of Robert Louis Stevenson. "It was a sight to see him revise a manuscript, correcting and correcting, as if he never could satisfy himself. He would spend half an hour over an adjective. He was not a quick worker, except in his thinking, which came by intuition." "A *Nineteenth Century* article," he once humorously told a friend, "should be written at least three times—once in simplicity, once in profundity, and once to make the profundity appear simplicity." His great aim was to be lucid. Waving his hand one evening towards some well-filled shelves in his study, he ejaculated—"All these books are supposed to be more or less popular works on science, and there is not a lucid statement in them." Nor was his labour in vain; he mastered a characteristic literary style, felicitous in its phrasing, lucid in its *seeming* simplicity, telling in its directness.

If he was painstaking in the literary expression of his writings, he was in equal degree fastidious in regard to their published form. His first booklet was set up twice. He did not like the *format* of the original print, and, without selling a copy, carried the work to another printer, and took the trouble to see him personally in order that he might discuss the "page" and other details. *The Greatest Thing in the World* was expen-

sively got up, printed on deckle-edged paper, bound in white covers, and gilt tops, all in conformity with Drummond's own individual taste and instructions. To illustrate his extreme carefulness in these matters, we may mention that a page of printing in one of his books, discovered to be faulty, had to be set right, even at a cost of £20.

The Greatest Thing in the World was issued at Christmas, 1889. The idea of a "Christmas Card" in this form caught the public fancy, title and get-up were attractive, thousands were thirsting to make acquaintance with Drummond's charms as a religious teacher. Its sale was perfectly unprecedented. Within six months 185,000 copies were sold. There has been a steady demand ever since, and this little book has taken its place as a permanent addition to the Christian literature of this age. Of the British editions alone, 330,000 copies had been sold between the date of its first publication and that of Drummond's death in 1897. It is hardly necessary to mention that this booklet consisted essentially of that address on Paul's definition of Christian love which had charmed Moody in 1884, and had since then been repeatedly delivered to student audiences in Scotland and America.

Pax Vobiscum followed in 1890, and had a large sale. At the time of the author's death 130,000 copies had been sold. The address was well known to those who had had the privilege of hearing Drummond in Edinburgh. If we do not mistake, it was the second of the series with which he first enthralled the gatherings in the Oddfellows' Hall in 1885. Its plea for the service of Jesus Christ, its satisfying explanation of His "yoke," secured the allegiance of numbers of men at the time: in its printed form it must have opened a door of hope for many a restless soul.

In 1891 *The Programme of Christianity* was in turn given to the public. As we have seen in an earlier chapter, this address was in use in 1882. When Drummond first delivered it at the Edinburgh meetings, every student present received a tastefully printed card on which the details of Christ's commission, as set forth in the opening words of the sixty-first chapter of the Book of the Prophet Isaiah, were set down in categorical form. We have already noted that Drummond in this address gave voice to his profound impression of the importance of Christianity as a social factor, the fountainhead of all genuine altruism, and, therefore, a matter of absorbing human interest. The popularity of the subject was attested by the sales of the booklet, which, at the time of his death, had reached 80,000 copies.

The City without a Church was published in 1892. It did not command the same sale as any of the other booklets, although a British issue of 60,000 in less than four years was far from inconsiderable. This address, too, was devoted to the social message of Christianity.

"The great use of the Church is to help men to do without it. . . . What Church services really express is the *want* of Christianity. And when that which is perfect in Christianity is come, all this, as the mere passing stay and scaffolding of struggling souls, must vanish away. . . . The Puritan preachers were wont to tell their people to 'practise dying.' Yes; but what is dying? It is going to a City. And what is required of those who would go to a city? The practice of citizenship—the due employment of the unselfish talents, the development of public spirit, the payment of the full tax to the great brotherhood, the subordination of personal aims to the common good. And where are these to be learned? Here; in cities here. . . . No

Church however holy, no priest however earnest, no book however sacred, can transfer to any human character the capacities of citizenship — these capacities which in the very nature of things are *necessities* to those who would live in the Kingdom of God. . . . The eternal beyond is the eternal here. The street-life, the home-life, the business-life, the city-life in all the varied range of its activity, are an apprenticeship for the City of God. There is no other apprenticeship for it. To know how to serve Christ in them is to 'practise dying.' To move among the people on the common street; to meet them in the market-place on equal terms; to live among them, not as saint or monk, but as brother-man with brother-man; to serve God, not with form or ritual, but in the free impulse of a soul; to carry on the multitudinous activities of the city — social, commercial, political, philanthropic—in Christ's spirit and for His ends: this is the religion of the Son of Man, and the only meetness for Heaven which has much reality in it."

The last booklet was *The Changed Life*, the substance of that address on Sanctification which had such a warm welcome at Northfield and elsewhere. Judged by sales of the author's edition, it ranked in popularity next to *The Greatest Thing in the World*, and *Pax Vobiscum*. In March 1897 the total sales amounted to 89,000 copies. We may make a couple of short illustrative extracts to indicate its scope.

"We all, reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the Perfect

Image is attained. Here the solution of the problem of sanctification is compressed into a sentence: Reflect the character of Christ and you will become like Christ. All men are mirrors—that is the first law on which this formula is based. . . . If all these varied reflections from our so-called secret life are patent to the world, how close the writing, how complete the record, within the soul itself? For the influences we meet are not simply held for a moment on the polished surface and then thrown off again into space. Each is retained where first it fell, and stored up in the soul for ever. The law of Assimilation is the second, and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, but that these mirrors . . . transfer into their own inmost substance, and hold in permanent preservation the things that they reflect."

One of Drummond's own students, now occupying an important pastorate in the United Free Church of Scotland, testifies that this address "marked the turning-point" with him, and many others have found in it a new-born hope and desire to seek the way of holiness.

It would pass the wit of man to ascertain with any exactness the total circulation attained by these different addresses. They were translated into almost every European language; they were circulated widely in the United States; they were also translated into Tamil, Chinese, and other foreign tongues. An authorised German translation of *The Greatest Thing in the World* is said to have commanded a larger sale than any German publication of the same year. Through these various translations, Drummond's teaching reached a wider public than he had ever dreamed of; and we have little

fear of contradiction when we say that no other purely religious book has in these days equalled the more popular of the booklets in respect of total issue and "spread."

The teaching of the addresses in these booklets was so unconventional and so well-received that it provoked much jealous criticism. We shall have occasion to refer to this in the following chapter. On the other hand, appreciative critics hailed the addresses as containing the very essence and heart of the creed of Christianity, and some of Drummond's own friends, who should have known better, went over the score in welcoming a growth in breadth of spiritual insight and a less individualistic and more social note than was found in *Natural Law in the Spiritual World*; when, as he once said, with a smile, *The Programme of Christianity*, to which particular reference had been made, was written long before *Natural Law*.

CHAPTER XVIII.

Misunderstood.

At this point in the narrative of Drummond's life-work we may suitably refer to the several occasions on which he had to stand the direct attack of those who conceived that his teaching was inimical to the best interests of Christianity, of those who misjudged him by inaccurate reports of his addresses, or of those who failed to sympathise with his evangelical purpose in life. It is not for us here to attempt anything like discussion of the merits of the different controversies: we shall confine ourselves to a glance at the attacks themselves, and Drummond's attitude towards them.

We have already had occasion to notice the storm of criticism provoked by *Natural Law in the Spiritual World*. The question at issue, the relations of Science and Religion, was raised again, as we shall see in a following chapter, on the publication of *The Ascent of Man*. Throughout these discussions Drummond succeeded in maintaining a wonderfully impersonal position. On behalf of religion, he was willing to take up the cudgels against the scoffing scientist. "Theology . . ." he wrote (in his review of Mr. Gladstone's *Impregnable Rock of Holy Scripture*) "has long suffered under quite unusual treatment. Any visionary is taken, and that notoriously by men of science, as the representative of the system. And it is time for theology to be relieved

of the irresponsible favours of a hundred sciologists, whose guerilla warfare has long alienated thinking men in all departments of knowledge. . . . When science speaks of them [the exponents of scientific theology] it accepts positions and statements from any quarter; from books which have been for years or centuries out-grown, or from popular teachers whom scientific theology unweariedly repudiates."

With equal confidence, he would champion the cause of science as a torch-bearer to religion. "Let science and religion," he said in 1892, "go each in its own path, they will not disturb each other. The contest is dying out. The new view of the Bible has made further apologetics almost superfluous. I have endeavoured to show that in my articles on Creation. No one now expects science from the Bible. That would be an anachronism. The literary form of Genesis precludes the idea that it is science. You might as well contrast *Paradise Lost* with geology as the Book of Genesis. . . . Mr. Huxley might have been better employed than in laying that poor old ghost. The more modern views of the composition of the Bible have destroyed the stock-in-trade of the platform infidel. Such men are constructing difficulties which do not exist, and they fight as those who beat the air. . . . Science has made religion a thousand times more thinkable and certain. It had become simply impossible for thinking men and women to be at rest on the old theological standpoint. The basis of religion was getting very weak. Science and literature, so far from weakening the spiritual part of religion, have strengthened it beyond all belief."

But although he was conspicuously self-possessed in the face of criticism, Drummond felt the alienation of the sympathy of his friends, and that most keenly,

In 1883 he wrote to a correspondent:—"I cannot thank you, or honour you enough, for your letter. It did me good . . . In all my poor work I try to be guiltless of ever 'destroying' anything, believing that the true method is Christ's, to 'fulfil.' I never therefore seek to be destructive, but constructive, and you are quietly doing this same work. I received your words in your very kind letter with real enthusiasm. They are as true as they are manly and touching. It is a great thing to live amid such movements—when thought around us is disturbed rather than stagnating, and I rejoice in it. The deliverance from Pharisaism is what we must devoutly pray for in ourselves and others, and in struggling against this we may understand Him. Some day I hope we may have a talk about evolution, that far-from-proved, possibly never-to-be-proved, but mere working-hypothesis, to be superseded soon I hope by something more 'fulfilling.'"

What exactly was the occasion of the misunderstanding at Northfield, to which allusion has already been made, has not been put on record; but by Drummond's theological friends in Britain it has been suggested that the point of separation had somewhat to do with his advanced views on the subject of the inspiration of the Scriptures. His intimate and life-long friend, Dr. John Watson, has written:—"He began with believing in verbal inspiration, with holding the complete system of orthodox doctrine, with its use of conventional phrases about religion. He went on to accept the results of Biblical criticism, to place charity above all doctrine, and to carry the principle of evolution to a somewhat startling length. Whether this change conciliated another world I do not know, but it certainly deeply offended his old evangelistic world. That world is very cohesive and thoroughly organised, with its

papers, catchwords, weapons, and it did not spare Drummond, till even his sweet temper was tried, and he described his malicious critics as 'the assassins of character.' It is almost incredible, and it was, of course, quite inexcusable that any school of religion, however extreme, should persecute so beautiful a Christian as Henry Drummond; but it would be unreasonable to blame certain of his former friends because they were alarmed and did not any longer desire his help. . . . Drummond felt himself 'a good deal out of it' at Northfield Conference, which was to be expected, and he would have been as much 'out of it' at Keswick Conference in his later years, but the Conference people need not have 'rent' him, and he need not have expected 'a happy time.'"

It is alleged that Mr. Moody has been heard to say—"The apes were almost too much for me," but, it is worthy of record that he remained loyal "while the religious papers were stabbing Drummond to the heart." Of the different reports of Moody's vindication of his friend, the following is the most circumstantial. "When the Professor was on a visit to Northfield, some of Mr. Moody's associates were greatly exercised as to Mr. Drummond's soundness in the faith, and after much cogitation they resolved to approach Mr. Moody on the subject. A deputation was appointed. Mr. Moody was asked to interrogate his visitor. To this the evangelist agreed, saying that he would take an opportunity on the following morning. The morning came, and with it the interview. In the afternoon of the same day the deputation again saw Mr. Moody, and asked him if he had seen Mr. Drummond. 'Yes,' said Mr. Moody. 'And did you speak to him about his theological views?' 'No,' said Mr. Moody, 'I did not. Within half an hour of his coming down this morning he gave

me such proof of his being possessed of a higher Christian life than either you or I have, that I could not say anything to him. You can talk to him yourselves if you like.'" Of the friendship of the great evangelist for Drummond, Mr. Moody's biographer says:—"He believed in the *man* with all his heart, and though he could not follow him in all his *theories*, he knew him to be a Christian 'who lived continually in the thirteenth chapter of First Corinthians.'"

Desire for esteem and for public notice was foreign to Drummond's nature, and throughout his life he made a persistent struggle to withdraw himself from public platforms. This trait is well set forth and exemplified in the following account, written, while he was still alive, by a journalist with whom he was on intimate terms.

"Few public teachers act as thoroughly in the spirit of the precept 'Hide your life, but show your wit.' Professor Drummond likes to do his work as quietly as possible. In his native Scotland he is rarely seen at great public meetings, not because he is not asked to take part in them, but because he prefers the bypaths of platform life. . . . I sometimes think that the institution of the reporter has played a large part in driving Professor Drummond into his shell. It would be wrong to say he hates the reporter, for I don't believe he is capable of hatred toward any man; but it is quite allowable to say he hates reports. If you can promise him your meeting will not be reported, you have won half the battle in securing him as a speaker."

The same writer goes on to give an instance of Drummond's modesty. While acting as editor of a northern religious paper he received a letter from

Drummond which explains itself. "Just seen C——, a most excellent piece of work. But it revives an awful threat you made to go on from C. to D. Now I want to beg you, in all seriousness, not to do that. Goodness knows, I am sick enough of myself without that further humiliation. But apart from all that, I am known to be one of the supporters of the M—— C——, and this kind of log-rolling won't do. If any expense to the paper has already been incurred, I will pay it a dozen times, but you really must choose another victim. I ask this as a personal favour, if you will not listen to other argument, and I rely on your humouring me in this, even though it be against your convictions. . . . I am thought to be a kind of harmless lunatic; my book on *Natural Law* is supposed to be a castle in the air; I am believed to have a bee in my bonnet, and altogether to be affected by a mild kind of insanity."

If Drummond disliked having his addresses reported, he abhorred the "interview"; and even in America, where this phase of journalism had its birth and is carried to extraordinary lengths, it was found impossible to make "copy" of him. "He would be an audacious interviewer, indeed," wrote a *New York Tribune* pressman, "who would make a venture for personal information, and the amount obtained would be comparable to some of the atoms described in the lectures, with a large credit in favour of the infusoria. In this particular, Professor Drummond is utterly elusive." "Attempt, as adroitly as you may," wrote another journalist, "to lure the Professor into the autobiographical strain, and he becomes as silent as an oyster."

Sometimes the would-be interviewer was "bowled" in the first "over." Drummond told of one amusing incident of this sort, which occurred upon his second visit to America.

"The day before sailing from New York, I was called upon at my hotel by a representative of one of the great New York dailies. On being shown in, he at once began—

"'You are the author of a book called *How to Make Love*'?

"I said 'No.'

"'What, did you not write that?'

"'No.'

"'Are you quite sure it wasn't you?'

"'Quite sure.'

"'Well, that's strange. However, you are going to lecture to-night?'

"'Well—I am going to talk a little.'

"'To whom?'

"'The students.'

"'Where?'

"'In Chickering Hall.'

"'What about?'

"'Well,—about—Christianity.'

"'Ah' (whipping out his notebook). '*What is your opinion of Christianity?*'

"Clearly this man was the sporting editor."

"I then found," added Professor Drummond, "that I had an engagement."

In having garbled and disconnected reports of his utterances given to the public in unrevised and scrappy newspaper paragraphs, Drummond early made acquaintance with the misfortune which is the lot of the teacher or preacher who happens to strike a fresh and individual note; and he took every precaution to secure the exclusion of the reporters—"these irresponsible miscreants" as he humorously called them in one private letter—from his Students' Meetings. For his pains, he

drew on himself the attack of an Edinburgh newspaper, and also of the Australian religious press. He was accused of striving to conceal his teaching from the general public, as if it had been something occult. Nor was he absolutely successful. With an eye like a lynx, he was quick to "spot" a reporter, and have him dealt with before he had time to leave the hall, but that did not prevent the appearance of various paragraphs, which were none the more sympathetic or exact for his expressed dislike of their publication. In the discussion on his teaching which took place in the Free Church Assembly in 1892, Drummond intervened at one point to repudiate the accuracy of alleged quotations from his addresses, and told the House that, if he was right in thinking that his critic referred to an Edinburgh evening newspaper, "the reports which appeared in that newspaper of the addresses delivered to the Edinburgh Students during the winter were an utter perversion, and, in his humble opinion, a wicked perversion for purposes of journalism, of what was said at these meetings." It is only fair to add that, after a personal call which Drummond made upon the editor, this newspaper ceased to question the wisdom of the suppression of reporters, and even published one or two articles in which the work among the students was spoken of in an appreciative and kindly manner.

From the days of the first Moody campaign a prominent evangelical weekly newspaper adopted Drummond as one of its men, and lost no opportunity of making copy from his addresses and any letters or articles he might write. But, from the date of the crisis at Northfield in 1887, this exponent of ultra-evangelicalism threw him over, and thenceforward published anything that belittled the value of his work. In 1888, a student at Edinburgh University wrote a

letter to the journal in question, attacking Drummond's teaching at the Students' Meetings, and this was published. The writer belonged to a well-known family in the inner circle of London ultra-orthodoxy, and, although he was only a unit among the thousands of Edinburgh students, and individually a man of stereotyped creed and the narrowest possible outlook, his mischievous missive did its work, and went a long way to alienate the sympathies of hundreds of the Christian men and women whose friendship Drummond had won in earlier days. At the time, Drummond wrote, "I did not care for the kind of attack personally, but I am very jealous just now that the Edinburgh Students' work should not suffer. I defend that from the scoffer." Fortunately, attacks of this kind had no influence in the sphere in which he was working.

There is a touch of the subjective note in the words in which he referred, in 1889, to the alleged heresies of Dr. Marcus Dods. "One cannot talk to children without being real; and one cannot be called a heretic without being honest. . . . On three distinct occasions the cry of heretic has been raised against Dr. Dods. Whether just or unjust, this is never a comfortable thing; and though such charges must be sometimes necessary, both for the relief of conscience and the protection of truth, it is surely one of the cruellest features of the strained theological situation, not only that a public man takes his life in his hands every time he opens his lips, but that he is liable to have his influence marred and his mind troubled for years by any spark of suspicion regarding him that may be idly dropped on the combustible elements of religious intolerance."

In 1890, a strongly adverse criticism of Drummond's address on missions was published by the religious journal to which reference has already been made. In a

letter which he wrote to a friend at the time, he points out that the writer of the communication just alluded to "pretends that he has my address before him. He even says, 'read *in their connection* they mean more than this.' Now, if the things quoted *had* been read in their connection, no such construction could ever have been placed upon them. There was no account of this address published that was not abbreviated to one-fourth by the reporter. A column appeared in the *A*—— and was copied into the *B*—— *C*—— by the clever editor, who changed it into the first person to make it look as if it was his own reporting. But the newspaper impression of the address was entirely false; and the *D*——*'s* impression is equally false. I *did not say* the things quoted. . . . The effect of this address was just the opposite of that indicated, and I have heard already from *several whom it has sent to be missionaries abroad.* Indeed, no address I ever gave brought in such fruit in this direction." In the same letter he confessed how much this attack had pained him when he wrote: "I regard it as a great evil when I am made to lose the sympathy of God's people, and the article in last week's *D*—— can only have that effect."

In May 1892, certain members of the Assembly of the Free Church of Scotland broke the monotony of the routine proceedings of that Court by indulging in a heresy hunt. Professors Dods, Bruce, Candlish, and Drummond, were in turn impeached: in every case the result was the discomfiture of the attacking party. Drummond was, perhaps, least severely handled. The booklets and addresses to students were this time brought under review, and Drummond undoubtedly took the wind out of the sails of his critics when, as

we have already seen, he repudiated the accuracy of the reports of the addresses challenged.

Two of Drummond's intimate friends have written of the general charge of heresy made against him, and their words may be quoted here as an indication of the appreciation which he won from those who knew him best.

The Rev. D. M. Ross has written:—"The ordeal of criticism to which the man and his teaching were subjected for years gave Drummond an opportunity of revealing the strength and beauty of his character. No bitter word did he ever write or speak in reply to his most merciless or ungenerous critics. . . . I know how some of the attacks, imputing unworthy motives and traducing his character, made Drummond's sensitive nature wince; but not only did he not break the silence, but he nourished no bitter grudge in his heart. One instance of his magnanimity to an opponent may be worth recalling. A very able theologian had reviewed, in the pages of an influential journal, the booklet *The City without a Church*, not only in a trenchant but in a somewhat personally bitter fashion. 'What ails So-and-So at me?' was Drummond's comment to a mutual friend; and when he was asked a few weeks afterwards by an American theological college to recommend a Scottish theologian for a course of lectures, he named his castigator."

Dr. John Watson adopted an equally emphatic tone in an article which he contributed to the *North American Review*. "You might as well have beaten a spirit with a stick as prosecuted Drummond for heresy. . . . When one saw the unique and priceless work which he did, it was inexplicable and very provoking that the religious

world should have cast this man, of all others, out, and have lifted up its voice against him. Had religion so many men of beautiful and winning life, so many thinkers of wide range and genuine culture, so many speakers able to move young men by hundreds towards the Kingdom of God, that she could afford or have the heart to withdraw her confidence from Drummond? Was there ever such madness and irony before Heaven as good people lifting up their testimony and writing articles against this most gracious disciple of the Master, because they did not agree with him about certain things he said, or some theory he did not teach, while the world lay round them in unbelief and selfishness, and sorrow and pain? 'What can be done,' an eminent evangelist once did me the honour to ask, 'to heal the breach between the religious world and Drummond?' And I dared to reply that in my poor judgment the first step ought to be for the religious world to repent of its sins, and make amends to Drummond for its bitterness. The evangelist indicated that, so far as he knew his world, it was very unlikely to do any such becoming deed, and I did not myself remember any instance of repentance on the part of the Pharisees. Then, growing bold, I ventured to ask why the good man had not summoned Drummond to his side, as he was working in a University town, and knew better than any other person that he could not find anywhere an assistant so acceptable or skilful. He agreed in that, but declared at once that if Drummond came his present staff would leave, and that two men could not do all the work; which seemed reasonable, and, besides, every man knows his own business best, and that evangelist knew his remarkably well. . . . Never did my friend say one unkind word of the world which condemned him, but it may be allowed to another to say that if anyone wishes

to indict the professional religionists of our time for bigotry and stupidity, painful and unanswerable proof lies ready to his hand in the fact that the finest evangelist of the day was treated as a Samaritan."

We believe it will be readily conceded that the word "misunderstood" ought to be written over each one of the grounds of attack upon Drummond to which we have referred in this chapter. The scientists placed no value upon the spiritual aim of his teaching, and had no desire that science should contribute anything to religion. The theologians, professional and amateur alike, "feared the Greeks, although they brought gifts." Much disservice had been done to Christianity by men who spoke in the name of science, and these theological critics had not that intimate personal acquaintance with Drummond which would have disarmed their suspicion of his making an attempt to hinder the cause of the Evangel. The casual visitor to Northfield, in sympathy with but mayhap not as great of soul as D. L. Moody, was misled rather than helped by Drummond's scientific terminology and illustrations, and failed to apprehend his purity of purpose and singleness of eye. The religious newspaper took the word of a solitary medical student upon a point of theology, and did Drummond great despite by publication of an absolutely erroneous account of the address on missions. The Free Church Assembly was asked to condemn him for heresy upon the strength of "malicious" reports in an evening newspaper. All this was blind treatment of the man who had said—"I have only one passion, that is Christ," and whose daily life and conversation were absolutely consistent with this all-embracing confession of faith.

CHAPTER XIX.

"The Ascent of Man."

IN pursuit of his special studies in biological science, Drummond, as early as 1886, conceived the idea of writing a book on the "Ascent of Man," but while his friends occasionally got hints from him that the project had not been entirely dropped, it was not until some years later, when he accepted an invitation to deliver the Lowell Institute Lectures in Boston, U.S.A., in 1893, that he definitely committed himself to a public statement of the results of his research and study on the subject.

When he arrived in Boston in April 1893, he found that his lectures were to be a centre of great public interest. A ring of speculators had even bought up a large number of the tickets for the lecture course, and these had been sold at fabulous prices. He had supposed that he would have to talk to "a handful of fossils," and had brought from Glasgow a specially prepared budget of lectures, written in his driest and most abstrusely scientific vein. "To his surprise, he found that instead of addressing two or three score of scientific specialists, deaf old gentlemen, and matter-of-fact 'blue-stockings,' all Boston and the suburbs seemed determined to get within the doors of the Institute. The place was besieged. His appearance in the city was a great popular event, and the astonished Professor straightway

barred his door at the Hotel Brunswick, and devoted the greater part of his Boston visit to the re-writing of all the lectures that he had brought with him." The demand by the public was so great, indeed, that he had to re-deliver each lecture to a second audience on the day following its first delivery. At Chautauqua, too, and, we believe, in Chicago, he was able to make further use of the same lectures.

The Ascent of Man was published in May 1894. Although it had a large sale, it never commanded the public interest which attended Drummond's earlier books. This was partly accounted for by the issue of the book at a net price. Drummond disapproved of the discount system, on the ground that it did harm to the booksellers. The discount booksellers, on the other hand, declined to stock the book, and it suffered in consequence. But, apart from the question of price, comparison with the circulation of *Natural Law in the Spiritual World* brings into relief the conclusion that, while that work, in consequence of the *Spectator's* review, was hailed as a serious and almost successful attempt to reconcile the teachings of science with those of orthodox Christianity, the religious public, in the course of the decade that had elapsed since its publication, had arrived at the more mature judgment that Drummond had failed to make out his case—as he himself was almost prepared to admit—and it was therefore less likely to look to a fresh scientific work from his pen in the hope of his coming any nearer the solution of the problem. The smaller sale may also be attributed to the fact that this book is more purely scientific than the others, and deals, in the terminology of science, with the laws of biology and kindred departments of knowledge. While the whole has a religious *motif*, the discussion of questions distinctly related to revealed religion is kept

strictly to its proper place. In short, the book does not appeal to a large percentage of the Christian public.

Drummond considered the book his most important contribution to the scientific literature of the day, and all his critics, favourable and unfavourable, agreed with him in this. In his Preface, he confesses that Evolution is assumed as a working-hypothesis throughout. There, too, he explains the field to be occupied—"the Ascent of Man, the Individual during the earlier stages of his evolution. It is a study in embryos, in rudiments, in installations; the scene is the primeval forest; the date, the world's dawn. Tracing his rise as far as Family Life, this history does not even follow him into the Tribe; and as it is only then that social and moral life begin in earnest, no formal discussion of these high themes occurs." In an extended introductory chapter Drummond sketches his attitude towards Evolution, and goes on to emphasise the need for recognition of the great principle of the Struggle for Others as a factor in Evolution. This is the kernel of his contribution to the question, and the keynote of the book. With ample acknowledgments to previous workers in this department of science, he sketches the Evolution of man, and incidentally of lower forms of life, claiming that Evolution is "the story of creation as told by those who know it best." He alleges that the danger is that, in applying Evolution as a method, it may not be carried far enough. "No man, no man of science even, observing the simple facts, can ever rob religion of its due. Religion has done more for the development of Altruism in a few centuries than all the millenniums of geological time. But we dare not rob Nature of its due. We dare not say that Nature played the prodigal for ages, and reformed at the eleventh hour. If nature is the garment of God, it is woven without seam throughout;

if a revelation of God, it is the same yesterday, to-day, and for ever; if the expression of His Will, there is in it no variableness nor shadow of turning. Those who see great gulfs fixed—and we have all begun by seeing them—end by seeing them filled up."

In his chapter upon "The Dawn of Mind" he draws extensively upon his unique opportunities for studying human life in its most primitive forms in Africa, in Australia, in the New Hebrides, in the Malay Archipelago, and elsewhere; and, if the Evolutionary scheme which he propounds is not his own, he brings a wealth of first-hand observation towards the illumination of the question. After discussing "The Evolution of Language," he contends that "if Evolution reveals anything, if Science itself proves anything, it is that Man is a spiritual being, and that the direction of his long career is towards an ever larger, richer, and more exalted life. On the final problem of Man's being, the voice of Science is supposed to be dumb. But this gradual perfecting of instruments, and, as each arrives, the further revelation of what lies behind in Nature, this gradual refining of the mind, this increasing triumph over matter, this deeper knowledge, this efflorescence of the soul, are facts which even Science must reckon with."

In picturesque and adequate terms he describes the accepted data upon which the Evolutionary theory of "The Struggle for Life" meantime rests, and then he proceeds to open up his theory of "The Struggle for the Life of Others," "The Evolution of a Mother," and "The Evolution of a Father." This, as we have already indicated, forms his own particular contribution to the teachings of Evolution, and is the *raison-d'être* of the volume. A few representative quotations may best serve to give some idea of the drift of his line of thought.

"With a Body alone Man is an animal: the highest animal, yet a pure animal; struggling for its own narrow life, living for its small and sordid ends. Add a Mind to that and the advance is infinite. The Struggle for Life assumes the august form of a struggle for light: he who was once a savage, pursuing the arts of the chase, realises Aristotle's ideal man, 'a hunter after Truth.' Yet this is not the end. Experience tells us that Man's true life is neither lived in the material tracts of the body, nor in the higher altitudes of the intellect, but in the warm world of the affections. Till he is equipped with these, Man is not human. He reaches his full height only when Love becomes to him the breath of life, the energy of will, the summit of desire. There at last lies all happiness, and goodness, and truth, and divinity. . . .

"The Struggle for the Life of Others is the physiological name for the greatest word of ethics—Other-ism, Altruism, Love. From Self-ism to Other-ism is the supreme transition of history. . . . In organising the physiological mechanism of Reproduction in plants and animals, Nature was already laying wires on which, one far-off day, the currents of all higher things might travel. . . .

"The factor of Reproduction is thus seen to be fundamental. To interpret the course of Evolution without this would be to leave the richest side even of material Nature without an explanation. . . . See how full Creation is of meaning, of anticipation of good for Man, how far back begins the undertone of Love. Remember that nearly all the beauty of the world is Love-beauty—the corolla of the flower and the plume of the grass, the lamp of the firefly, the plumage of the bird, the horn of the stag, the face of a woman; that nearly all the music of the natural world is Love-music—the song of the nightingale, the call of the mammal, the chorus of the

insect, the serenade of the lover; that nearly all the foods of the world are Love-foods—the date and the raisin, the banana and the bread-fruit, the locust and the honey, the eggs, the grains, the seeds, the cereals, and the legumes; that all the drinks of the world are Love-drinks—the juices of the sprouting grain and the withered hop, the milk from the udder of the cow, the wine from the Love-cup of the vine. Remember that the Family, the crown of all higher life, is the creation of Love; that Co-operation, which means power, which means wealth, which means leisure, which therefore means art and culture, recreation and education, is the gift of Love. Remember not only these things, but the diffusions of feeling which accompany them, the elevations, the ideals, the happiness, the goodness, and the faith in more goodness, and ask if it is not a world of Love in which we live. . . .

"No greater day ever dawned for Evolution than this on which the first human child was born. For there entered then into the world the one thing wanting to complete the Ascent of Man—a tutor for the affections. It may be that a Mother teaches a Child, but in a far deeper sense it is the Child who teaches the Mother. Millions of millions of Mothers had lived in the world before this, but the higher affections were unborn. Tenderness, gentleness, unselfishness, love, care, self-sacrifice—these as yet were not, or were only in the bud. Maternity existed in humble forms, but not yet Motherhood. To create Motherhood and all that enshrines itself in that holy word required a human child. . . .

"When Man passed . . . from the frugivorous to the carnivorous state, the Father had the additional responsibility of keeping his family in food. . . . He is not only protector but food-provider. It is impossible to

believe that in process of time the discharge of this office did not bring some faint satisfactions to himself, that the mere sight of his offspring fed instead of famished did not give him a certain pleasure. And though the pleasure at first may have been no more than the absence of the annoyance they caused by the clamorousness of their want, it became a stimulus to exertion, and led in the end to rudimentary forms of sympathy and self-denial. . . ."

From the point to which the foregoing quotations bring us, Drummond goes on to trace the formation of the human Family, which tended further to develop the virtue of unselfishness. "A man cannot be a member of a Family and remain an utter egoist," he says. In the Family, too, the word duty at least received a first imperfect meaning; and the father, in some rough way, formed "an external conscience to those beneath him," and dutiful obedience introduced the rudiments of a sense of Righteousness.

In a final chapter, Drummond seeks to show an essential identity between Christianity and Evolution. Both are methods of creation; both have for their object the making of more perfect living beings; both work through Love. "Evolution and Christianity have the same Author, the same end, the same spirit. There is no rivalry between these processes. Christianity struck into the Evolutionary process with no noise or shock; it upset nothing of all that had been done; it took all the natural foundations precisely as it found them; it adopted Man's body, mind, and soul at the exact level where Organic Evolution was at work upon them; it carried on the building by slow and gradual modifications; and, through processes governed by rational laws, it put the finishing touches to the Ascent of Man."

The critics received Drummond's book in a serious spirit. Almost without exception, they gave most careful consideration to the propositions which it contained. One and all were agreed in praising its lucidity and style, as a piece of literary work. But few of them were prepared to go beyond this. We give a list of the principal criticisms and reviews of *The Ascent of Man* in the bibliographical notes appended to the present volume, and we believe that to anyone who may take the trouble to examine the pamphlets and articles there cited it will speedily become evident that Drummond's leading theory was received with hesitation by all, and hardly accepted by anyone. But his discoveries were always derived from intuition rather than from reason; and, although we can only speak from the lay point of view, we may suggest that Evolutionists may in time, by laborious work, reach the point which Drummond attained without being well able to say how he got there.

To the more conservative men in the Free Church of Scotland it was a matter of real concern that one of their professors should have given the unqualified acceptance to the theory of evolution which they thought they discovered in *The Ascent of Man*, and no fewer than twelve overtures on the subject were brought before the General Assembly in May 1895. Principal Rainy moved for a finding to the effect that this book and its contents did not warrant the interference of the Church. In the course of an important speech, the Principal reminded the Assembly that "they had to consider the doctrine of evolution, in regard to which he should suppose everybody would be disposed to say there was certainly something in it. How much there was in it, and what the limits of its application were, was a question on which a very great difference of

opinion would disclose itself if all their minds were unveiled on the subject; but this principle of evolution, at all events as a working-hypothesis, had in a very remarkable way taken possession of the scientific minds of their time. There was no doubt about that, and there was no doubt that the most Christian men—he had been very much struck with it in the case of some scientific men now gone, whom he had expected, just because they were old men, to be the men to stand out against it—had gone into an acceptance, and cordial acceptance, and application of the doctrine of evolution, and very considerably wide applications of it, in a way that showed with what force and strength this disclosure, this conception, this method, this way of looking at Nature had commended itself to scientific minds. He was speaking of very decided and well-established Christians. That was not a reason why any of them should adopt it, or make it a part of their own intellectual belief; but it was a reason why they should feel that they were here dealing with something which had come into the world of knowledge and of science in a way that called for very considerable caution and circumspection on the part of Christians and Christian Churches. . . . He thought this book was conceived by a man who was mainly occupied with theistic and ethical results in the interests of truth and religion, and who thought he could disprove an atheistic and non-ethical view of the world." In seconding Principal Rainy's motion, Dr. Stalker said that Professor Drummond had himself to blame. "There are," he said, "few writers who take less trouble to reconcile their views with current opinions; indeed, the Professor does not always take the trouble to reconcile with each other the elements occupying different corners of his own mind. He is an intuitive thinker, who sees single

points in isolation with extraordinary clearness, and can describe his visions with unrivalled skill; but he has not the logical and systematic faculty which makes contradictory things intolerable." After some discussion, the motion proposed by Principal Rainy was carried by a majority of one hundred and twenty-three. Thus, for the second and last time, Drummond escaped from persecution within the borders of his Church.

CHAPTER XX.

Scientific Work.

HOWEVER Drummond may have been received by the men of the scientific world, there is no room for doubt as to our right to designate him as a man of science. The bent of the man's mind was scientific, and when we review the contributions he was able to make to scientific literature we are further confirmed in our view.

At the outset, we are reminded of the distinctly scientific tastes and proclivities which he developed in youth. Unlike many others of scientific temperament, his appreciation of art in letters and in life was a keen one, but this did not interfere with a marked bias towards scientific research and study. His earliest essay in writing for publication, the work of his 'teens, was the description of a naturalist's examination of a glen in the neighbourhood of Stirling. At the University, his favourite class was that of geology, and from it he carried off the first prize, gaining at the same time the personal esteem of his teacher, Professor Geikie, and offer of the post of class assistant. At New College, the class of Natural Science yielded a crop of prizes.

When the opportunity arose, he chose the vocation of Lecturer on Natural Science in preference to that of the Christian ministry, for which his general studies had

been intended to qualify him. Then, in 1879, he was the chosen companion of Professor Geikie in his survey of the volcanic phenomena of Western North America In April 1880, at an age when distinct merit and acknowledged scholarship could alone have justified his nomination, he was elected a Fellow of that eclectic corporation of exact scientific students, the Royal Society of Edinburgh, — Professor Geikie, Sir William Thomson, Professor M'Kendrick, and Sir Robert Christison, all accredited scientists, standing as sponsors on the occasion. In 1883, *Natural Law in the Spiritual World* was hailed throughout the English-speaking world as the most powerful demonstration of the possibility of laying Science under contribution to Religion that had appeared since the publication, many years before, of Dr. Chalmers's *Astronomical Discourses.* Neither theologians nor scientists were willing, ultimately, to acknowledge that he had succeeded in demonstrating the identity of the natural and spiritual laws; but no one could deny that he had given evidence of sufficient grasp of the ascertained facts of science to enable him to restate them in a lucid and masterly manner.

In the following year, 1884, he established a further footing in public esteem as a man of science, when he brought home the fruits of his explorations in Central Africa. At the Royal Society of Edinburgh, at the Geological Section of the British Association in 1885, at the Royal Dublin Society, and elsewhere, his lectures on the white ant, on the geology of British Central Africa, on the mimicry of African insects, and on other cognate topics—afterwards brought together and published in *Tropical Africa*—were received as valuable contributions to the reserve of those data for which science is ever in search.

By this time his evangelistic work had begun to make

large and increasing demands on his leisure time, and to develop in him a bias towards the study of sociological problems; but his visit to the New Hebrides and Queensland, in 1890, gave him fresh opportunities for studying primitive man in his proper environment, and of adjusting his Evolutionary views in the light of hard facts and first-hand information; and, if his *Ascent of Man* is adjudged inconclusive in its main contention, it still remains a luminous contribution to the exposition of Evolutionary processes of thought, and findings *ad interim*.

At the least, Drummond would seem to have proved himself no mean exponent of natural science; as well as an observer of uncommon insight, when he had opportunity for making use of his gifts in this direction, his principal limitation lying in the infrequency of such opportunity. While we recall these facts, and make the deductions they would appear to warrant, it may be well, in conclusion, to cite the opinion of Professor Macalister, as we find that recorded in an appreciation contributed to the *Bookman* in April 1897:—

"Judged by the value of the research embodied in these works, the scientific results of his life-work are small. What he has done, however, shows that he was capable, if so minded, of carrying on original research. Here and there one meets with passages in his works, such as the essay on Termites in his *Tropical Africa*, which show him to have been a thoughtful observer, who was able not only to note phenomena, but also to see their bearing on larger biological and cosmical problems. Had his lot been cast in the field of laboratory work, I have no doubt he would have shown that he possessed most of the qualities requisite for success in original research. It is, I think, to be regretted that he did not

give more time to such direct scientific work, which would have been the best discipline for an imagination which tended to over-exuberance, and would have restrained him from allowing his fancy to range further than the ascertained facts of science warranted.

"In his writings Professor Drummond gives to the reader the impression that he was a man greater than the work which he has done, who is not to be measured only by the nature and amount of that work, but one from whom something greater might well have been expected than what he had actually achieved. His second book was, in my judgment, a great advance upon its predecessor, and I had hoped that it was but the precursor of some work of more permanent philosophical value, but it was not to be. His books attracted the public attention by their unique blending of the most thorough-going evolutionism with as thorough-going an evangelicalism, as well as by their fascinating literary style and their happy illustrations of the themes on which he wrote. In his *Natural Law in the Spiritual World*, he took a series of those co-ordinations of phenomena which are called laws in the unsystematic phraseology that does duty for philosophy in natural science, and used these to illustrate certain phases in the spiritual life of man, magnifying the resemblances, and treating them as analogies. The aptness of his comparisons and the attractiveness of his style concealed the intrinsic weakness of the thesis, and made the work interesting even to those who are unable to adopt the underlying hypothesis. In like manner he has treated the central idea in his later and more mature work, the evolution of an ethical altruism from the natural parental *storge*, in an equally attractive and elaborate fashion.

"But the great work which Henry Drummond has done is not so much the treatment of the actual

hypotheses set forth in his books, but he has made it easier for those within the Church to realise that a man may be an evolutionist and yet consistently hold fast his belief in Christianity, that his zeal and success in evangelistic work, especially among young men, may be really strengthened thereby."

CHAPTER XXI.

With Boys and Girls.

THE boy, of any age, and of any class, found a "chum" in Drummond; and he, in turn, never wearied in observation and investigation of the genus boy. The ready understanding at which he and his young friends speedily arrived can best be attributed to the essential boyishness of the man. Throughout life, his schoolboy instincts retained their pristine ingenuousness and bloom.

His intimate friends testify to his capacity for the enjoyment of fun, and that always goes a long way towards the establishment of the friendliest terms in a juvenile company. If Drummond was in the house, children were wont to consider no one else of equal importance. He had a rich répertoire of conundrums and stories of adventure; there were few indoor or outdoor games with which he was not familiar; he would lower the lights, and tell thrilling ghost-stories which had irresistibly funny *dénouements*. Of his social qualities, one who saw much of him has written:—"To the child in the nursery to whom he brought a doll's perambulator, to the student to whom he gave an imaginary set of class examination questions, to the tired mother whom he sent out for a long drive whilst he kept the house to receive callers, to the visitors with whom he played 'Assassins' or 'Up Jenkins,' his coming

was ever like sunshine on a cloudy day. He wanted bean bags to entertain a company of students, and wrote on a post-card:— 'What are Bean Bags made of?—Muslin, Flannel, Wincey, Tool, Jane, Point-lace?—What is the size of Bean Bags?—What kind of Beans is put into Bean Bags?—Yours Leguminously, H. D.' In exchange, we received from him the 'Giant Sneeze,' 'Rocket,' etc."

The following examination questions and accompanying letter were sent by him to a young friend on hearing from him that his brother was being examined for entrance to a public school:—

"My dear Sir,—Your esteemed order to hand. I enclose three papers which I trust will be suitable. The person being examined should have a wet towel round his head, and be fed hourly on lucifer matches, as the strain of answering will be great, and calls for much renewal of phosphorus.—Yours respectfully,

"A. Adrien Auld."

EXAMINATION PAPERS.

Domestic Economy.

One Hour.

1. What is the retail price of sausages?
2. Name the two best brands of shortbread. What is Long-bread, and how does it differ from Highbread?
3. Discuss the following: "Has the Discoverer of Chloroform or of Bean Bags done most for humanity?"
4. How would you spend twopence if you got it? Subtract a halfpenny from twopence and parse the remainder.

History.

One Hour.

1. Give a short live of Piggott.
2. When was Major Whittle born? Contrast him briefly with Wellington, Napoleon, General Booth, General Tom Thumb, and the General Supply Stores.
3. Who was Lord Fauntleroy? and name his chief battles.
4. How long did it take Dante to climb the mountain, and what is the shortest time it has ever been done in? Who first beat Dante's record?
5. Are you a Home-Ruler, and if so, why not.

Physiology.

One Hour.

1. What was the number of your bed in the Fever Hospital? State the reason.
2. Of what hygienic substance is it recorded that "He won't be happy till he gets it"?
3. Where was your face before it was washed?
4. Define the term "Gotyourhaircut"; and say if Red Hair is Hair-reditary?

Drummond took a deep and intimate interest in the work and schemes of the Onward and Upward Association, founded by his friends Lord and Lady Aberdeen for the stimulus of homely gifts and graces, and simple Christian piety, in scattered households. He was always ready with suggestion and help in regard to the conduct of the organ of the Association, *Onward and Upward*, and when a periodical was projected for the very young children in the homes reached by the Onward and Upward Association, he brought his familiar acquaintance with juvenile tastes

to bear on the selection of "features" for the new magazine, deliberated with his friends in the choice of a suitable title, and rejoiced when that of *Wee Willie Winkie* was fixed upon.

In the winter of 1891–92, during the temporary absence in Canada of Lady Aberdeen and her little daughter, the "editor" of *Wee Willie Winkie*, he even undertook the interim editorship of this bright little periodical; writing editorials to suit the tastes and limited development of his young readers, drawing upon his stores of puzzles and conundrums, getting up competitions, and, finally, contributing to its columns his one essay in the realm of fiction—the artfully artless story of "The Monkey that would not Kill," with its sequel, "Gum." Two or three short quotations from his editorials will best demonstrate the ease with which he could suit himself to his little readers.

"What is the use of a wind-mill on days when there is no wind blowing? Very little, only if they are well made the least puff will set them spinning. But if the wind is really 'on strike' you can always have the corn ground, or the pump worked, by having a *water*-mill in reserve. They are easily made out of 'bobbins.' Ask your mother for two or three old reels, and set to work. Have bands of tape from the axle of the water-wheel—made of the biggest 'bobbin' with 'floats' let into it—to the other 'bobbin.' You can add a saw-mill, and a lot of other machinery if the water-wheel will only work well.

"Of course you must ask special permission to be allowed to play with water. If there is no burn near your home, perhaps you will be allowed to try it in the 'sink,' or in the bath. But don't get wet and catch cold, or you will not be allowed to read *Wee Willie*

Winkie any more for putting such ideas into your head.

"This is the best time to make skeleton leaves. You have to soak all the skin off, and leave nothing but the framework on which they are stretched—like taking the cloth off an umbrella and leaving the ribs. But I declare I am talking about water again. See that you don't soak your clean pinafore."

"We got a great fright the other day. A letter came from one of our small correspondents with the word '*Imeedyit!*' glaring on the corner of the envelope. Thinking something dreadful had happened, we tore it open, to find that it was only Alice P——'s white mouse which had broken loose and eaten a bit of a Shorter Catechism! Well, Alice (age—6), that was certainly a most sensational incident, and we are much relieved to know that it was nothing worse. We hope mousie read the Eighth Commandment as he browsed along. If the mice tribe in general would only learn the Eighth Commandment it would save us a great deal of breaking of the Sixth."

"It is most kind of those who get prizes to write such pretty notes back to thank us for them. This courtesy is so good a thing that we do not like to tell anyone not to do it. But we must make a bargain. To spend so large a proportion of the Prize in acknowledging it, is almost too much; and we shall henceforth never expect more from our prize-winners than a *half-penny postcard.* We would not ask even this, only it seems a good rule with older people that *money should always be acknowledged* when sent by post, and little men and little women may find this an easy way to learn it. A good habit acquired is worth at least a half-penny."

"A Christmas tree should be a profound mystery to everybody in the house till the very last moment. Then,

when you pull the curtain, when all are assembled, and wondering whatever it is to be, you will see what a surprise you give them.

"We would not be 'stuck' if we were you, even if you cannot manage to get a tree. Why not *make* a tree? We think it would be capital fun making a tree—with sticks, and green tissue paper, and things. We hope if any of *Wee Willie Winkie's* clever boy or girl friends try it, they will write a full account of it, to be printed in our magazine. We are even wicked enough to hope that someone will *not* have a real tree, so that we may have the pleasure of reading how they made up for it."

At the time that Drummond acted as editor of *Wee Willie Winkie*, he also assumed the editorial charge of *Onward and Upward* itself for Lady Aberdeen.

In the second and following seasons of the Edinburgh Students' Movement, Drummond inaugurated Sunday Afternoon meetings for Edinburgh schoolboys. The original intention was that only one or two gatherings should be held, but his reception was so enthusiastic that he was constrained to continue them, especially as he believed that he saw "signs following." A meeting for schoolgirls was also organised; but, strangely enough, his success with boys and young men was not followed up when he addressed audiences of the other sex.

Social position made no difference on the intensity of Drummond's readiness to avail himself of opportunities for getting alongside of boys. He paid frequent visits to a boys' club in the slums of Edinburgh; and, one winter, in the temporary absence of the teacher of the club's Bible-class, himself carried on its work for a number of weeks, dropping in after his meeting for students. For the lads of this club he promised to write an "Association" book, on the lines of his cricket book,

Baxter's Second Innings, but this purpose was never accomplished. One who visited the club in company with Drummond has furnished us with the following description. "I shall always remember him sitting there faultlessly dressed, and a contrast in almost every respect to all these poor chaps; and yet absolutely *one* with them, and somehow making each of them feel entirely at his ease and eager to talk. If he showed any 'method' on this occasion, it was this—getting these fellows to talk, so that they all felt '*in* it.' Then, after a bit, Drummond talked himself, but all in line of the conversation already established. The club had just distinguished itself at football; and Drummond simply *gloried* in the fact—without in the least overdoing the thing—then passed on so easily, in his own wonderful way, to speak of Christ; how there was *that* way of getting distinction by self-sacrifice; how Christ's name was above every name. The scene of that low-roofed room and these poor lads—left with a new wonder in their hearts, and a new hope about themselves—will always remain in my mind as something where it was quite natural to find Drummond in the centre." The lads of that class "simply adored" Drummond. They were wont to comment upon his wonderful eyes.

We have still to give some account of Drummond's extensive work for boys in connection with the Boys' Brigade, but that may well form the subject of a separate chapter.

CHAPTER XXII.

For The Boys' Brigade.

AS an ideal method of evangelism among his friends the boys, Drummond welcomed the Boys' Brigade as soon as he heard of it, made the acquaintance of its founder, Mr. W. A. Smith, of Glasgow, and familiarised himself with the details of its operations. Second only, perhaps, to the Students' Movement, in later years, it commanded his active and untiring assistance, both in work among Brigade boys and in advocacy of its extension, on every opportunity that offered itself.

It is fortunately in our power to quote extensively from Drummond's speeches and writings on the subject of the Brigade; and, as far as possible, we avail ourselves of the facilities afforded.

The Brigade first came to his notice in 1885, about two years after its inception. From that date onwards, he took the keenest interest in its working. He became its honorary vice-president. He was a frequent visitor at headquarters, ready with advice and suggestion. He was willing at any time to address a company at Bible-class or drill parade, always stipulating that, if possible, he should get the boys to himself. The 1st Glasgow (that of Free College Church Mission), 5th Glasgow (Renfield Free Church Mission), and 76th Glasgow (Hillhead Baptist Church Mission), were the companies most frequently assisted in this personal manner.

Baxter's Second Innings, a cricket allegory, was written for the Brigade, and served to bring him in touch with all its boys. As those who have read this charming little book will recollect, the temptations of the individual boy were its theme; and to put its lessons to a practical use, Drummond invited the boys of the Brigade to write letters to "Baxter," narrating their chief temptations and their experience of the best way to meet them. The invitation was put in the form of a Christmas-gift book competition, prizes were offered, and the directions to competitors were as follows:—

"Begin the letter 'Dear Baxter,' and write just as one boy would write to another.

"Be as long as you like, or as short, only be *real.*

"Never mind books; write out of the book of your own life and your own experience.

"Say exactly what you know and think, and do not be afraid to say anything.

"Do not let anyone help you."

The first of these competitions was held in 1892, and, in all, three hundred and fifty-nine letters were received. Drummond himself acted as judge. After the prize list, the following letter from Drummond appeared:—

"68 Bath Street, Glasgow,
"20*th April* 1892.

"My dear Comrades,—It's awfully good of so many of you fellows writing me. I never thought before that other boys had the same temptations, or so many of them, as I have. I do believe every boy thinks that he is more tempted than anyone else, though of course that can't be true. Anyhow we have each our hands full, and I mean to fight like a tiger for the rest of my

life. At first it was dreadful to think that temptation would go on to the end of the chapter, but I am sure I almost hope it is true, for I never felt so happy as I do now. Since I got a little into the way of standing up against it I just feel like General Gordon. Sometimes I could almost burst.

"I don't mean that I always win, for I am sorry to say I do not. I came a very bad cropper last week, and was almost giving it all up, but somehow I got pulled together again. I suppose I was getting too cock-sure, for that's about as bad a thing as could be. I'm getting on A1 just now, though I don't want to say much. If there's one thing I hate it's a prig, and I hope you won't think I'm trying to make myself out a good boy. A fighting boy—that's what I am. I once used to smoke to make me feel like a man, but I've found out that the way to feel a man is to stick up to temptation. Smoking just makes you feel an ass. I shall perhaps smoke when I'm twenty-one, I don't know; perhaps not. What's sin for a boy is not sin for a man, though I daresay they're better without it. Anyhow I can always feel a man just when I like, smoke or no smoke.

"I'm not so down on companions as some of you fellows seem to be. I was once in a bad lot, and then I cut them, and got into a new set. We thought ourselves very superior, and would scarcely speak to the others. But I began to think it shabby to leave all these fellows in the lurch. They were good-hearted fellows at bottom, and one of them was so comic that I don't think I ever liked a boy half so much. One Sunday night when I was thinking that perhaps each of them had the same secret fight going on under his waistcoat that I had, and the same conscience telling him to keep straight, I felt a kind of lump in my throat, and a longing came over me to make up to them and

try to get them to join us. I began with the Comic, and you should just have heard his chaff for the first week or two. But somehow they began to swing round a bit, and by and by they were all on our side but two. I think it's low not doing something for other fellows, and I don't think I ever got on so swimmingly as that time. I am very glad that Comic became a Christian. I think he is now more comic than ever, and if only the dull fellows are going to become Christians I don't think I could stand it long. I think the fellows who are best at everything, specially games, should be Christians.

"But I am making this letter too long. Our Captain, besides making eighty-seven against the Wanderers, is very clever. I don't think there was ever anyone so straight. I don't believe he knows it, but he does heaps of good. If he writes you a letter, there's a blue crest on the top, and below it the words, 'Be thorough.' I'm sure that's what he is. I only once got a letter from him in my life, and this was all it said: '*Private.*—PRAY LIKE ANYTHING.' I used to think that prayer was rather rot. But now that I have begun to fight it has become real. I can't pray long at once, but I think it's like lightning and doesn't take time. A *Life of Christ* did me a lot of good. Somehow when you think of Jesus Christ you cannot be mean or bad. I never thought the Bible was fit to read before. Some parts, I honestly admit, are dry enough—that is to me—but there are some splendid bits. I hope if any of you have any other tips you will hand them on to me. I don't know much yet. Your letters have been a great help. It feels quite different fighting when you know that there are thousands of other boys all at it too. It was awful lonesome before, and I'm fearfully grateful to you all.—Yours very gratefully,

"FRED BAXTER."

"*P.S.*—If any of you fellows would like to write me about anything I hope you will do it. Probably I couldn't answer your questions, unless you are a small boy; but I would hand on your difficulty to the Captain. I think he knows *everything*.—F. B."

"These were genuine productions, fresh from the virgin mine of boys' minds," he told the mothers of the Onward and Upward Association in 1894. "The boys thought they were writing to another boy, and unburdened themselves freely, so that the letters represented the actual dissection of the boy soul. Amongst other things they were to state in these letters what influences chiefly kept them from going to the bad. Not one boy out of them all mentioned his minister. I do not propose to qualify that, or to explain it away, or to say how many thousands of boys in the country are being and have been influenced by the ministry. I simply state the fact. About a dozen of the boys referred to the influence of their master in business; a number of them referred to the influence of their captain in the Brigade; almost none of them alluded to their fathers, but multitudes of them referred to the influence of their mothers."

Baxter's Second Innings was later published in book form, and found an even wider public. A copy sent to a daily paper was handed to the sporting critic for review, so little did title or get-up suggest a "religious talk." Of this published issue, 30,000 copies had been sold at the time of Drummond's death.

His address to a church parade of the Eastern Division of the Glasgow Battalion, on Sunday, 21st April 1889, has been more than once issued to the boys of the Brigade as a Christmas-gift book, under the title of *First*. This ideal address gives such a first-

hand and authentic illustration of Drummond's method of approaching the boy on religious questions, that we may be permitted to give it very full quotation here.

After calling attention to his text (Matt. vi. 33), Drummond continued:—

"I have three heads to give you. The first is 'Geography,' the second is 'Arithmetic,' and the third is 'Grammar.'

GEOGRAPHY.

"*First.*—Geography tells us where to find places. Where is the Kingdom of God? It was said that when a Prussian officer was killed in the Franco-Prussian war, a map of France was very often found in his pocket. When we wish to occupy a country, we ought to know its geography. Now, *where* is the Kingdom of God? A boy over there says, 'It is in heaven.' No; it is not in heaven. Another boy says, 'It is in the Bible.' No; it is not in the Bible. Another boy says, 'It must be in the Church.' No; it is not in the Church. Heaven is only the *capital* of the Kingdom of God; the Bible is the Guide-book to it; the Church is the weekly parade of those who belong to it. If you will turn up the seventeenth chapter of Luke you will find out where the Kingdom of God really is. 'The Kingdom of God is within you'—within *you.* The Kingdom of God is *inside people.*

"I remember once taking a walk by the river near where the Falls of Niagara are, and I noticed a remarkable figure walking along the river-bank. I had been some time in America. I had seen black men, and red men, and yellow men, and white men: black men, the Negroes; red men, the Indians; yellow men, the Chinese; white men, the Americans. But this man

looked quite different in his dress from anything I had ever seen. When he came a little closer, I saw he was wearing a kilt; when he came a little nearer still, I saw that he was dressed exactly like a Highland soldier. When he came quite near, I said to him, 'What are you doing here?' 'Why should I not be here?' he said. 'Don't you know this is British soil? When you cross the river you come into Canada' This soldier was thousands of miles from England, and yet he was in the Kingdom of England. Wherever there is an English heart beating loyal to the Queen of Britain, there is England. Wherever there is a boy whose heart is loyal to the King of the Kingdom of God, the Kingdom of God is within him.

"What is the Kingdom of God? Every Kingdom has its exports, its products. Go down to the river here, and you will find ships coming in with cotton; you know they come from America. You will find ships with tea; you know they are from China. Ships with wool, you know they come from Australia. Ships with sugar; you know they come from Java. What comes from the Kingdom of God? Again we must refer to our Guide-book. Turn up Romans, and we shall find what the Kingdom of God is. I shall read it:—'The Kingdom of God is righteousness, peace, joy'—three things. 'The Kingdom of God is righteousness, peace, joy.' Righteousness, of course, is just doing what is right. Any boy who does what is right has the Kingdom of God within him. Any boy who, instead of being quarrelsome, lives at peace with the other boys, has the Kingdom of God within him. Any boy whose heart is filled with joy because he does what is right, has the Kingdom of God within him. The Kingdom of God is not going to religious meetings, and having strange religious experiences: the Kingdom of God is doing

what is right — living at peace with all men, being filled with joy in the Holy Ghost.

"Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and the beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's kind of religion. Meantime, be a Christian as a boy. Live a boy's life. Do the straight thing; seek the Kingdom of righteousness and honour and truth. Keep the peace with the boys about you, and be filled with the joy of being a loyal, and simple, and natural, and boy-like servant of Christ.

"You can very easily tell a house, or a workshop, or an office where the Kingdom of God is *not*. The first thing you see in that place is that the 'straight thing' is not always done. Customers do not get fairplay. You are in danger of learning to cheat and to lie. Better, a thousand times, to starve than to stay in a place where you cannot do what is right.

"Or, when you go into your workshop, you find everybody sulky, touchy, and ill-tempered, everybody at daggers-drawn with everybody else, some of the men not on speaking terms with some of the others, and the whole *feel* of the place miserable and unhappy, the Kingdom of God is not there, for *it* is peace. It is the Kingdom of the Devil that is anger, and wrath, and malice.

"If you want to get the Kingdom of God into your workshop, or into your home, let the quarrelling be stopped. Live in peace and harmony and brotherliness with everyone. For the Kingdom of God is a Kingdom of brothers. It is a great Society, founded by Jesus

Christ, of all the people who try to live like Him, and to make the world better and sweeter and happier. Wherever a boy is trying to do that, in the house or in the street, in the workshop or on the football field, there is the Kingdom of God. And every boy, however small or obscure or poor, who is seeking that, is a member of it. You see now, I hope, what the Kingdom is.

Arithmetic.

"I pass, therefore, to the second head. What was it? 'Arithmetic.' Are there any arithmetic words in this text? 'Added,' says one boy. Quite right, *added*. What other arithmetic word? 'First.' Yes, *first*—'first,' 'added.' Now, don't you think you could not have anything better to seek 'first' than the things I have named—to do what is right, to live at peace, and be always making those about you happy? You see at once why Christ tells us to seek these things first—because they are the best worth seeking. Do you know anything better than these three things, anything happier, purer, nobler? If you do, seek them first. But if you do not, seek first the Kingdom of God. I am not here this afternoon to tell you to be religious. You know that. I am not here to tell you to seek the Kingdom of God. I have come to tell you to seek the Kingdom of God *first*. *First*. Not many people do that. They put a little religion into their life—once a week, perhaps. They might just as well let it alone. It is not worth seeking the Kingdom of God unless we seek it *first*. Suppose you take the helm out of a ship and hang it over the bows, and send that ship to sea, will it ever reach the other side? Certainly not. It will drift about anyhow. Keep religion in its place, and it will take you straight through life, and straight to your

Father in heaven when life is over. But if you do not put it in its place, you may just as well have nothing to do with it. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so much to be kept in its place as religion, and its place is what? second? third? 'First.' Boys, carry that home with you to-day—*first* the Kingdom of God. Make it so that it will be natural to you to think about that the very first thing.

"There was a boy in Glasgow apprenticed to a gentleman who made telegraphs. The gentleman told me this himself. One day this boy was up on the top of a four-storey house with a number of men fixing up a telegraph wire. The work was all but done. It was getting late, and the men said they were going away home, and the boy was to nip off the ends of the wire himself. Before going down they told him to be sure to go back to the workshop when he was finished, with his master's tools. 'Do not leave any of them lying about, whatever you do,' said the foreman. The boy climbed up the pole and began to nip off the ends of the wire. It was a very cold winter night, and the dusk was gathering. He lost his hold and fell upon the slates, slid down, and then over and over to the ground below. A clothes-rope stretched across the 'green' on to which he was just about to fall, caught him on the chest and broke his fall; but the shock was terrible, and he lay unconscious among some clothes upon the green. An old woman came out; seeing her rope broken and the clothes all soiled, thought the boy was drunk, shook him, scolded him, and went for the policeman. And the boy with the shaking came back to consciousness, rubbed his eyes, got upon his feet. What do you think he did? He staggered, half blind, away up the stairs. He climbed the ladder. He got on to the roof of the house. He

gathered up his tools, put them into his basket, took them down, and, when he got to the ground again, fainted dead away. Just then the policeman came, saw there was something seriously wrong, and carried him away to the infirmary, where he lay for some time. I am glad to say he got better. What was his first thought at that terrible moment? His duty. He was not thinking of himself; he was thinking about his master. First, the Kingdom of God.

"But there is another arithmetic word. What is it? 'Added.' There is not one boy here who does not know the difference between *addition* and *subtraction*. Now, that is a very important difference in religion, because—and it is a very strange thing—very few people know the difference when they begin to talk about religion. They often tell boys that if they seek the Kingdom of God, everything else is going to be *subtracted* from them. They tell them that they are going to become gloomy, miserable, and will lose everything that makes a boy's life worth living—that they will have to stop football and story-books, and become little old men, and spend all their time in going to meetings and in singing hymns. Now, that is not true. Christ never said anything like that. Christ says we are to 'Seek first the Kingdom of God,' and everything else worth having is to be *added* unto us. If there is anything I would like you to take away with you this afternoon, it is these two arithmetic words—'first' and 'added.' I do not mean by added that if you become religious you are all going to become rich. Here is a boy, who, in sweeping out the shop to-morrow morning, finds sixpence lying among the orange boxes. Well, nobody has missed it. He puts it in his pocket, and it begins to burn a hole there. By breakfast-time he wishes that sixpence were in his master's pocket. And by

and by he goes to his master. He says (to *himself* and not to his master), 'I was at the Boys' Brigade yesterday, and I was told to seek *first* that which was right.' Then he says to his master, 'Please, sir, here is sixpence that I found upon the floor.' The master puts it in the 'till.' What has the boy got in his pocket? Nothing; *but he has got the Kingdom of God in his heart.* He has laid up treasure in heaven, which is of infinitely more worth than that sixpence. Now, that boy does not find a shilling on his way home. I have known that happen, but that is not what is meant by 'adding.' It does not mean that God is going to pay him in his own coin, for He pays in better coin.

"Yet I remember once hearing of a boy who was paid in both ways. He was very, very poor. He lived in a foreign country, and his mother said to him one day that he must go into the great city and start in business, and she took his coat and cut it open and sewed between the lining and the coat forty golden dinars, which she had saved up for many years to start him in life. She told him to take care of robbers as he went across the desert; and as he was going out of the door she said, 'My boy, I have only two words for you—"Fear God, and never tell a lie."' The boy started off, and towards evening he saw glittering in the distance the minarets of the great city, but between the city and himself he saw a cloud of dust; it came nearer; presently he saw that it was a band of robbers. One of the robbers left the rest and rode towards him, and said, 'Boy, what have you got?' And the boy looked him in the face and said, 'I have got forty golden dinars sewed up in my coat.' And the robber laughed and wheeled round his horse and went away back. He would not believe the boy. Presently another robber came, and he said, 'Boy, what have you

got?' 'Forty golden dinars sewed up in my coat.' The robber said, 'The boy is a fool,' and wheeled his horse and rode away back.

"By and by the robber captain came, and he said, 'Boy, what have you got?' 'I have forty golden dinars sewed up in my coat.' And the robber dismounted and put his hand over the boy's breast, felt something round, counted one, two, three, four, five, till he counted out the forty golden coins. He looked the boy in the face, and said, 'Why did you tell me that?' The boy said, 'Because of God and my mother.' And the robber leant upon his spear and thought, and said, 'Wait a moment.' He mounted his horse, rode back to the rest of the robbers, and came back in about five minutes with his dress changed. This time he looked not like a robber, but like a merchant. He took the boy up on his horse, and said, 'My boy, I have long wanted to do something for my God and for my mother, and I have this moment renounced my robber's life. I am also a merchant. I have a large business house in the city. I want you to come and live with me, to teach me about your God; and you will be rich, and your mother some day will come and live with us.' And it all happened. By seeking first the Kingdom of God, all these things were added unto him.

"Boys, banish for ever from your minds the idea that religion is *subtraction*. It does not tell us to give things up, but rather gives us something so much better that they give themselves up. When you see a boy on the street whipping a top, you know, perhaps, that you could not make that boy happier than by giving him a top, a whip, and half an hour to whip it. But next birthday, when he looks back, he says, 'What a goose I was last year to be delighted with a top! What I want now is a cricket-bat.' Then when he becomes an

old man, he does not care in the least for a cricket-bat; he wants rest, and a snug fireside and a newspaper every day. He wonders how he could ever have taken up his thoughts with cricket-bats and whipping-tops. Now, when a boy becomes a Christian, he grows out of the evil things one by one—that is to say, if they are really evil—which he used to set his heart upon (of course I do not mean cricket-bats, for they are not evils); and so, instead of telling people to give up things, we are safer to tell them to 'Seek first the Kingdom of God,' and then they will get new things and better things, and the old things will drop off of themselves. This is what is meant by the 'new heart.' It means that God puts into us new thoughts and new wishes, and we become quite different boys.

Grammar.

"Lastly, and very shortly. What was the third head? 'Grammar.' Right, 'Grammar.' Now, I require a clever boy to answer the next question. What is the verb? 'Seek.' Very good: 'seek.' What mood is it in? 'Imperative mood.' What does that mean? 'Command.' You boys of the Boys' Brigade know what commands are. What is the soldier's first lesson? 'Obedience.' Have you obeyed this command? Remember the imperative mood of these words, '*Seek* first the Kingdom of God.' This is the command of your King. It *must* be done. I have been trying to show you what a splendid thing it is; what a reasonable thing it is; what a happy thing it is; but beyond all these reasons, it is a thing that *must* be done, because we are *commanded* to do it by our Captain. It is one of the finest things about the Boys' Brigade that it always appeals to Christ as its highest Officer and takes its

commands from Him. Now, there is His command to seek *first* the Kingdom of God. Have you done it? 'Well,' I know some boys will say,—'Well, we are going to have a good time, enjoy life, and then we are going to seek—*last* the Kingdom of God.' Now, that is mean; it is nothing else than mean for a boy to take all the good gifts that God has given him, and then give Him nothing back in return but his wasted life.

"God wants boys' *lives*, not only their souls. It is for active service soldiers are drilled, and trained, and fed, and armed. That is why you and I are in the world at all—not to prepare to go out of it some day; but to serve God actively in it *now*. It is monstrous, and shameful, and cowardly to talk of seeking the Kingdom *last*. It is shirking duty, abandoning one's rightful post, playing into the enemy's hand by doing nothing to turn his flank. Every hour a Kingdom is coming in your heart, in your home, in the world near you, be it a Kingdom of Darkness or a Kingdom of Light. You are placed where you are, in a particular business, in a particular street, to help on there the Kingdom of God. You cannot do that when you are old and ready to die. By that time your companions will have fought their fight, and lost or won. If they lose, will you not be sorry that you did not help them? Will you not regret that only at the last you helped the Kingdom of God? Perhaps you will not be able to do it then. And then your life has been lost indeed.

"Very few people have the opportunity to seek the Kingdom of God at the end. Christ, knowing all that, knowing that religion was a thing for our life, not merely for our deathbed, has laid this command upon us now: 'Seek *first* the Kingdom of God.' I am going to leave you with this text itself. Every Brigade boy in the world should obey it.

"Boys, before you go to work to-morrow, before you go to sleep to-night, before you go to the Sunday school this afternoon, before you go out of the doors of the City Hall, resolve that, God helping you, you are going to seek *first* the Kingdom of God. Perhaps some boys here are deserters; they began once before to serve Christ, and they deserted. Come back again, come back again to-day. Others have never enlisted at all. Will you not do it now? You are old enough to decide. And the grandest moment of a boy's life is that moment when he decides to

Seek First the Kingdom of God."

CHAPTER XXIII.

For the Boys' Brigade—(*continued*).

HAVING given some idea of Drummond's work among the boys themselves, we may briefly sketch his labours for the Boys' Brigade in explaining and commending the movement to the Christian public, before we go on to quote from his writings and speeches on the subject. On 21st January 1889, at the first public meeting of the Brigade, held in Glasgow, he gave an address on the topic—"The Brigade as a New Field for Young Men." In December 1891 he was one of the principal speakers at a large public meeting in Dundee, held in the interests of the movement; and on 20th May 1892, at the first public meeting held in London under the auspices of the Brigade, he repeated the address which he had delivered at the first meeting in Glasgow. When he went to Australia in 1890 he spent a good deal of time in introducing the movement to the Christian public in the colonies there, and had the gratification of seeing Boys' Brigade work set on foot in several places before his departure for home. On the occasion of his visit to America in 1893 he was able to speak frequently in promotion of the movement, which already had found a footing for itself in the United States and Canada.

In Boston he addressed two large public meetings on behalf of the movement, as well as a gathering of the

boys of the New England Companies in the neighbourhood of that town. He also devoted his speech at a conversazione of the students of Harvard University to an exposition of this scheme "for turning out boys"; addressed meetings at Minneapolis and at Dulluth on the same topic; and wound up by reading a paper on the subject at the International Christian Conference at Chicago.

To the students at Harvard University Drummond explained the object and method of the Boys' Brigade in an address from which we quote as follows:—

"The idea of the Brigade is this. It is a new movement for turning out boys, instead of savages. The average boy, as you know, is a pure animal. He is not evolved; and, unless he is taken in hand by somebody who cares for him and who understands him, he will be very apt to make a mess of his life—not to speak of the lives of other people. We endeavour to get hold of this animal. You do not have the article here, and do not quite understand the boy I mean. The large cities of the Old World are infested by hundreds and thousands of these ragamuffins, as we call them—young roughs who have nobody to look after them. The Sunday school cannot handle these boys. The old method was for somebody to form them into a class and try to get even attention from them. Half the time was spent in securing order.

"The new method is simply this: You get a dozen boys together, and, instead of forming them into a class, you get them into some little hall and put upon every boy's head a little military cap that costs in our country something like twenty cents, and you put around his waist a belt that costs about the same sum, and you call him a soldier. You tell him, 'Now, Private Hopkins,

stand up. Hold up your head. Put your feet together.' And you can order that boy about till he is black in the face, just because he has a cap on his head and a belt around his waist. The week before you could do nothing with him. If he likes it, you are coming next Thursday night. He is not doing any favour by coming. You are doing him a favour by coming; and if he does not turn up at eight o'clock, to the second, the door will be locked. If his hair is not brushed and his face washed, he cannot enter. Military discipline is established from the first moment. You give the boys three-fourths of an hour's drill again, and in a short time you have introduced quite a number of virtues into that boy's character. You have taught him instant obedience. If he is not obedient, you put him into the guard-house, or tell him he will be drummed out of the regiment; and he will never again disobey. If he is punctual and does his drill thoroughly, tell him that at the end of the year he will get a stripe. He will get a cent's worth of braid. You have his obedience, punctuality, intelligence, and attention for a year for one cent. Then you have taught him courtesy. He salutes you, and feels a head taller. Everything is done as if you were a real captain and he a real private. He calls you 'Captain.' Each boy has a rifle that costs a dollar; but there is no firing. There is a bayonet drill without a bayonet. The first year they have military drill, and the second year bayonet exercises—an absolute copy of the Army drill. The Brigade inculcates a martial, but not a warlike, spirit. The only inducement to bring the boys together at first is the drill. You might think it is a very poor one, but it is about the strongest inducement you could offer.

"That is the outward machinery; but it is a mere take-in. The boy doesn't know it. The real object of

the Brigade is to win that boy for Christianity—to put it quite plainly. It does not make the slightest secret of its aim."

At the International Christian Conference at Chicago Drummond said:—

"The Boys' Brigade requires at this time of day no word from anyone to recommend it, because for ten years it has been experimentally at work, and has been a tremendous success. It was started by a young Volunteer officer, Mr. W. A. Smith, about ten years ago. . . . The officers are very many of them Volunteers or Volunteer officers, but many are private citizens. The boys belong mostly to the working classes—as a rule to the messenger boy or apprentice class—and the ages are strictly limited to from twelve to seventeen years. When a boy is seventeen he must leave the organisation. Of course something else is usually provided for him; but he must leave it.

"Let me explain in a sentence what the genius of the Boys' Brigade is. Those of you who have tried to work among boys have already discovered what kind of an animal a boy is. He is not a solid; he is a gas. He is not a human being; he is part savage and part animal. You soon find out that to deal with boys as you would deal with grown-up persons is impossible; you have to adopt special methods. As a rule the methods that are adopted to win boys fail from mere lack of knowledge of what kind of a being a Boy is. Even in Sunday schools much of the time is spent in the vain effort to keep order, and very little time is left for moral instruction or moral influence.

"Now Mr. Smith, of the Boys' Brigade, recognised that, and hit upon a very brilliant idea for getting at

boys. He asked a small band of fairly average working-men's boys to meet him on a week-night—not on a Sunday. Instead of calling these boys 'boys,' and setting them down in a row before him to hear him prose, instead of spending all the time telling them to 'stop,' 'keep quiet,' 'hold your books up,' and so forth, he stood them up in the middle of the room and called them 'soldiers.' Then when he issued an order, every boy in the room instantly obeyed it. He felt that, as a soldier, he must do so, and was delighted to do so. After they met a few nights, to keep up the delusion a twenty-five-cent cap was furnished them—at their own expense—and a fifty-cent belt: that is all the equipment necessary to form a company of the Boys' Brigade. In your country I have seen several companies, and was very much astonished at the gorgeous liveries you use —especially to observe that the equipment of the officers included uniform, epaulets, and swords. We do not allow that. Neither officers nor boys wear any more 'uniform' than I have named. We want to make the Brigade accessible to the poorest boy and to the poorest officer. We want also to keep down militarism. We do not want to allow the boys to think they are soldiers beyond the one point. The cap and belt is all we find necessary. We can *make a boy* for seventy-five cents. That is all the cost to us, except, as time goes on, a dollar for a rifle (warranted not to go off), which is generally provided by the officers and their friends. The reason we have the rifle is because a boy is a volatile creature who needs constant change. After he has been drilling some time, unless you get something new, he will become weary, and possibly leave; but by introducing changes you can keep him interested from his twelfth to his seventeenth year.

"You will ask me, perhaps, 'What object is that to

the boy?' Well, in the first place, it teaches the boy a number of ordinary virtues. When the boy comes upon the appointed night, if he is not there to the second he is locked out. Military discipline is kept up in the strictest form. We have found that strictness almost to the point of hardness is a necessity, and, although it may seem hard to the boys, it is by far the best way in the end. Every boy who is a second late is thrown out of a chance for the good-conduct badge. If he comes with a dirty face, he is turned out to get washed. If he misbehaves, he is told he must be court-martialed or put into the dungeon, or something else equally terrible to the military mind; and the mere threat is quite sufficient to ensure good discipline. The old way was to bribe a boy and coax him, to tell him how much you wanted him; but these Brigade captains tell him they do not care, and do not want him, and pretend that they are doing the boys an enormous favour coming there. That reverses the situation, and the result is the boys come with far greater avidity. Then, when the boys' drill is over, as a rule there is a short prayer, it may be the Lord's Prayer. Every boy takes off his cap at the prayer—perhaps for the first time in his life—and so he learns reverence. If on the street, he has been taught to salute when he meets an officer. Thus he is taught courtesy. In this way the boy learns respect, punctuality, obedience, and a large number of other virtues; and you can understand how after five years, with that kind of discipline bearing down on him, these things will be gradually engraved on his character.

"At the end of each drill, as I have said, there is generally a short prayer, but in addition to this, in most cases, there is a short address. The captain stands before his boys and gives them a straight talk

of five or ten minutes upon any subject, it may be in connection with their Bible lesson. They have a Bible-class in connection with each company. Every company must be in connection with a Christian church, the Y.M.C.A., or some other suitable organisation. It is not allowed for any man who has no such connection to start a company of the Boys' Brigade. He must do it in co-operation with some suitable association, and this gives the organisation stability and standing.

"The Boys' Brigade is a religious movement. Everything is subsidiary to this idea. It may not always be brandished before the eyes of the boys themselves in so many words, and it would not be wholly true to the type of boy-religion to over-advertise it; but at bottom the Boys' Brigade exists for this, and it is never afraid to confess it. On the forefront of its earliest documents stand these words: 'The object of the Boys' Brigade is the advancement of Christ's kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness.' That flag has never been taken down. 'A true Christian manliness'—that is its motto; and the emphasis upon the manly rather than upon the mawkish presentation of Christianity has been its stronghold from the first.

"Contrary to a somewhat natural impression, the Boys' Brigade does not teach the 'art of war,' nor does it foster or encourage the war spirit. It simply employs military organisation, drill, and discipline, as the most stimulating and interesting means of securing the attention of a volatile class, and of promoting self-respect, chivalry, courtesy, *esprit de corps*, and a host of kindred virtues. To these more personal results the military organisation is but an aid, and this fact is continually kept before the officers by means of the

magazine which is issued periodically from headquarters, as well as by the official constitution of the organisation. With the officers, saturated as they are with the deeper meaning of their work, feeling as they do the greatness and responsibility of their commission, it is an idle fear that any should so far betray his trust as to conceal the end in the means. As to the retort that the end can never justify such means, it is simply to be said that the 'means' are not what they are supposed. To teach drill is not to teach the 'art of war,' nor is the drill spirit a war spirit. Firemen are drilled, policemen are drilled, and though it is true the cap and belt of the boys are the regalia of another order, it may be doubted whether drill is any more to them than to these other sons of peace. That the war spirit exists at all among the boys of any single company of the Brigade would certainly be news to the officers, and if it did arise it would as certainly be checked. One has even known Volunteers whose souls were not consumed by enmity, hatred, and revenge; and it is whispered that there are actually privates in Her Majesty's service who do not breathe out blood and fire. Besides this, what is known in the 'Army Red Book' as physical drill is more and more coming to play a leading part in Brigade work, and the governing body may be trusted to reduce the merely military machinery to the lowest possible minimum.

"The true aspiration and teaching of the Brigade could not be better summarised than in this further quotation from its official literature:—

"'Our boys are full of earnest desire to be brave, true *men*; and if we want to make them brave, true, *Christian* men, we must direct this desire into the right channel, and show them that in the service of Christ they will find the bravest, truest life that is possible

for a man to live. We laid the foundations of the Boys' Brigade on this idea, and determined to try to win the boys for Christ, by presenting to them that view of Christianity to which we knew their natures would most readily respond, being fully conscious how much more there was to show them after they had been won.'

"There are at least two points where religious teaching directly comes in. The first is the company Bible-class. Every company being connected with some existing Christian organisation, the boys are urged to attend whatever Bible-class exists, and in most cases they do so. But wherever no existing interest is interfered with, the captains usually provide a class of their own. These special company classes now number about two hundred, with an average attendance of over four thousand boys; and that this side of the work is receiving special impulse is plain from the fact that last year saw the birth of over fifty new classes.

"In addition to these Sunday classes, nearly every company reports an address given at drill on the week-night, with more or less regularity; and each parade is opened and closed with prayer or with a short religious service. Once a year also it is becoming an increasing custom for the companies in populous centres to have a united church parade, where they attend divine service in 'uniform,' and hear a special sermon from some distinguished preacher.

"But though this is the foundation of the Brigade, it is by no means the whole superstructure. The Brigade has almost as many departments of activity as a boy has needs. It is clear, for instance, that, in dealing with boys, supreme importance must be attached to maintaining a right attitude towards athletics. And here the Brigade has taken the bull by the horns, and formed a special department to deal with amusements

—a department whose express object is to guide and elevate sport, and by unobtrusive methods to get even recreation to pay its toll to the disciplining of character.

"One or more clubs for football, cricket, gymnastics, or swimming have been formed in connection with almost every company, and the honour of the Brigade, both physical and moral, is held up as an inspiration to the boys in all they do. The captains are not so much above the boys in years as to have lost either their love or knowledge of sports, and a frequent sight now on a Saturday afternoon is to witness a football match between rival companies, with the lieutenant or captain officiating as umpire. At practice during the week also he will act as coach, and the effect of this both upon the sports themselves and on his personal influence with the boys is obvious. The wise officer, the humane and sensible officer, in short, makes as much use of play for higher purposes as of the parades, and possibly more. The key to a boy's life in the present generation lies in athletics. Sport commands his whole leisure, and governs his thoughts and ambitions even in working hours. And so striking has been this development in recent years, and especially among the young men of the larger towns, that the time has come to decide whether athletics are to become a curse to the country or a blessing. That issue is now, and in an almost acute form, directly before society. And the decision, so far as some of us can see, depends mainly upon such work as the Boys' Brigade is doing through its athletic department. Were it for this alone—the elevation of athletics, the making moral of what, in the eyes of those who really know, is fast becoming a most immoral and degrading institution—the existence of the Boys' Brigade is justified a hundred times.

"Not content with keeping its eye upon its member-

ship on the athletic field on Saturday, the Brigade in many cases completes its work by superintending the longer trades holiday in midsummer. Summer camps, lasting for a week at a time, are becoming widely popular. . . . Anyone who knows how difficult it is for a working lad to carry out a really satisfactory holiday on his own account will appreciate the value of this idea.

"Another very interesting department is ambulance work. Courses of lectures by competent medical men are given to the boys, through which they receive plain instruction in the 'Laws of Health,' 'First Aid to the Injured,' and 'Stretcher Drill.' These courses have been eagerly taken advantage of wherever they have been tried, and in the great majority of cases the pupils have satisfactorily passed an examination at the close. Last year in the Glasgow Battalion alone over two hundred boys passed the St. Andrew's ambulance examination. It has happened on more than one occasion, on the football field, that the ambulance boys were able to be of immediate and valuable assistance. In one case they set a broken leg with such skill as not only to earn the compliments of the medical staff of the hospital, but to ensure a very rapid recovery on the part of the patient. In a street accident, where a workman was very seriously cut by the falling upon him of a plate-glass window, a Brigade Boy stepped out of the crowd, and with a stone and his pocket-handkerchief stopped the bleeding just in time to save the sufferer's life. Three cases are now authenticated of Brigade Boys having been the direct means of saving life by knowing how to stop the bleeding of an artery.

"Reading and club rooms have also been formed by some companies, and are proving a valuable social and educational influence. No doubt these will spread as

the Brigade gets older, for it is the policy of the executive to leave no region of a boy's life unprovided for, and in many city districts some such refuge from the streets, or even from unhappy homes, is a necessity.

"One of the best devices to preoccupy leisure hours is the formation of instrumental bands. Few of the recent developments of the Brigade have met with more success than this, and a taste for music has been widely spread among the boys. . . . That the music furnished by these bands is not mere noise is shown by the fact that the civic authorities in at least one great centre have given the Boys' Brigade bands a place in their summer programme for music in the public parks.

"These, however, are only a few of the more formal and public developments of the Boys' Brigade work. Behind all lies the supreme moulding force — the personal influence, example, and instruction of the officers—manifesting itself in directions and in ways innumerable and varied, and in results which can never be tabulated. There is no limit to what a good officer can do for his boys. He is not only their guide, philosopher, and friend, but their brother. In distress, in sickness, they can count upon him. If they are out of work, or wish to better themselves in life, they know at least one man in the world to whom their future career is a living interest. In short, throughout life they have someone to lean upon, to be accountable to, to live up to. He, on his part, has something to live for. He is the pastor of boys, and, if he is the right man, of their homes. Great and splendid is this conception—that every boy should have a brother, every home a friend; not missionary, nor ministering spirit, not even woman, but man, a young man, himself in the thick of the fight and helping others, not because he is

above them, but because the same powder smoke envelops both."

Drummond's views of the Brigade as a field for the efforts of young men may best be obtained from the following paragraphs in his speech on that subject at the first public meeting of the Brigade. We quote from the report in the first number of the *Boys' Brigade Gazette* :—

"I should like simply to say that I honestly believe it would have been worth while founding the Boys' Brigade if it had only been for the sake of the officers. . . . I would defend the Boys' Brigade because it opens a new and altogether unique door for that vaster aristocracy of young men of the more educated classes, who have hitherto swelled the ranks of the *unemployed*. The *unemployed*, as a rule, belong to the dregs of society, but those of whom I speak are the flower of our country. Whatever be the cause, many of these men are in revolt against the ordinary forms of Christian work. Some of these forms are too narrow for them, others too artificial; others are unsuited to their qualifications or uncongenial to their tastes. The young man is almost as new a discovery as the boy in religious work, and it is not to be wondered at if he is a little particular in choosing a suitable sphere. Young men are as coy as girls about Christian work; the least suspicion of unreality or sanctimoniousness frightens them off, and they feel a certain sense of inability—a sense of the greatness and sacredness of the work—which makes them shrink from touching it. But be it right or wrong, be it modesty or mere fastidiousness, the fact remains that hitherto many men who cherished a real desire to help on the lives of

others could find no congenial place in the current evangelism. No man had devised a practical scheme for linking those men heartily and sympathetically either with the Church's activity or with other forms of Christian work; and this spendid enterprise has been initiated just in time to save hundreds of the best of them to their Church and country. . . .

"Probably what interests young men in this Boys' Brigade is the naturalness of the work. It is absolutely natural for a young man to be mixed up with boys. It is natural for him to take up their cause, to lay himself alongside their interests, to play the part of the older brother to them. He altogether understands them; he knows all their ways and dodges, and has been in all their scrapes. A mother does not really know a boy in the least. She has never been a boy. But the young man knows the boy through and through. He is the one man in the world, also, whom the boy in turn worships. So the young man is in his place when he offers a kindly hand to these his younger brothers. Then there is the definiteness of the work. If you set a man down among the 770,000 people in Glasgow and tell him to try and do them good, the vagueness and vastness of the problem will paralyse his efforts. He will either do little, or, aiming at too much, accomplish nothing. But give him ten boys and say, 'There is your life-work—to guard and lead these boys.' That compact piece of service is at least within his reach, and he will brace himself to attempt it. May I add that not less inspiring than the definiteness of the work is, perhaps, the charm of its indefiniteness? No captain when he begins this work knows where it is going to lead him. If he is a true man, it will take him to the boy's home. He will get to know the boy's father, and he will get to know the boy's father's views, surround-

ings, and occupation. Presently he will become interested through this in social questions; for the first time he will touch them practically, and feel their acuteness. He will perceive that religion must become a wider word than ever he supposed, and that the most burning problems for his Christianity are these very social questions which his boys and their homes have raised for him. But this is only a part of the reflex action of the Boys' Brigade work upon the worker. The rich always owe more to the poor than the poor owe to the rich, and the officer will owe to his boys the calling out of sympathies which he scarcely knew existed, the exercise of talents which were slowly wasting, the development of his whole character towards a nobler and stronger manhood. The Boys' Brigade will keep him young to the end of his life. That is a great thing. But greater than all these, work of this practical and personal kind will transform the worker's whole life into a mission."

It is surely ample justification of Drummond's high opinion of the movement as an evangelical agency among boys that there are now 3319 officers and 41,096 non-commissioned officers and boys in the effective strength of the Brigade in the United Kingdom, while throughout the world—in Britain, the United States, Canada, South Africa, Australia, New Zealand, the West Indies, India, Ceylon, and the Republic of Columbia — it has an estimated strength of 1700 companies, 5800 officers, and 75,000 boys.

CHAPTER XXIV.

His Recreations.

WHILE it might almost be said that evangelism was Drummond's principal recreation, seeing that it absorbed a large part of the leisure time which the duties of his chair left at command, we have not got so far with his life-story without giving various hints of his indulgence in pastimes which had little more serious object than the refreshment of mind and body. A man's use of his spare time is often an index to his character, and we think it right to devote a short chapter to Drummond's recreations.

Out of doors, salmon-fishing, deer-stalking, and, when he got the chance, the pursuit of "big game," all had considerable fascination for him. Salmon-fishing was once characterised by him as his besetting sin, and he missed few opportunities of indulging in it, either in our Scottish Highlands, or in Canada and the Wild West. He was also a very good skater. Rambling, too, as might have been expected in one of his scientific turn of mind, had great attractions for him. As an onlooker, he retained a well-informed interest in and knowledge of cricket and football, and was frequently to be seen on the grand stand at International matches.

We have already seen how he disported himself indoors in the company of young people. Left to the companionship of those of maturer years, talk and "the

Photo, Lafayette.

HENRY DRUMMOND.

consumption of infinite smoke" had probably the largest place. Next to that came chess, to which he was keenly attached from boyhood onwards. To relieve the tedium of his Australian voyage in 1890, he took advantage of the diversion afforded by the study of some of the intricacies of the game.

Philately at various times reasserted the influence which it had held over him in his boyhood; and, on his own confession, other hobbies claimed a passing interest. "My house is full of dead hobbies," he once remarked, when conversation turned upon hobbies; "you think you will come back to a hobby, but you never do." The friend who has recorded this autobiographic scrap continues: "There is one hobby which he has managed to keep full of life, and that is the collecting of old carved-oak furniture. Hall, dining-room, and study bear witness to the vitality of this hobby, which is fed with the proceeds of magazine articles. Pointing between the clouds of smoke to a handsome oak cabinet in the study —sacred to tobacco, cigars, and pipes—he confessed, 'That was an article in *Good Words*,' and then, indicating a massive oak table in another part of the room, he added, 'and that was an article somewhere else.'"

In the highest sense, a man's extra-professional reading may be classified among his recreations, and, as Drummond was widely read in many fields of literature outside that of science, we may glance here at the books and authors that, at one time or another, he acknowledged his indebtedness to.

We have seen in an earlier chapter that Ruskin, Emerson, George Eliot, Channing, Robertson of Brighton, and Besant and Rice, provided his staple literature in his student-days. At that time, too, he made the acquaintance of such classics as Lamb's *Essays* and

Carlyle's *Sartor Resartus.* He read widely in poetry, in the works of such authors as Cowley, Pope, Byron, and Russell Lowell, and found nourishment and intellectual suggestion in Browning's *Ring and the Book.* To the *Autocrat* he rendered willing homage. His indebtedness to R. H. Hutton's *Essays* was frequently acknowledged, and he was wont to declare his opinion that Hutton's Essay on "Goethe" was the finest piece of critical writing that had been produced in the course of the nineteenth century. He used to recommend his students to read Hutton's Essay on "The Hard Church." "A man," he said, "may be a Broad Churchman, or a High Churchman, or a Low Churchman, and in any of these positions I can find points of contact with him; but 'the *Hard* Church' is the worst of all heresies." Other books mentioned by him as having influenced him in early years were *The Eclipse of Faith,* Shairp's *The Poetic Interpretation of Nature,* and John Pulsford's *Quiet Hours.*

In later years he added the appreciation of George Eliot's poetry to his previous admiration for her more important novels, and in George Macdonald he found "a real teacher." George Meredith, Victor Hugo,—"whose writings contain as much as those of George Meredith, and more,"—and Eckermann's *Conversations of Goethe* were also included in the spoils of his mature reading. From Browning he never parted. In humorous writing, his tastes varied. At one time Mark Twain was his acknowledged favourite; at another, Artemus Ward held the place of honour.

From first to last, these various authors helped to foster a quick and sensitive taste for literary art, gave him guidance to a graceful and lucid style of writing, and qualified him to meet on one side more the numbers of men whose lives he sought to influence for good.

Most probably this schooling was all innocent of utilitarian purpose: without much anxiety or effort on his part, his reading supplied his mind with the recreation it sought, and, at the same time, furnished the equipment of which he could make such good use.

CHAPTER XXV.

The Arrest of Life.

IN response to a request for assistance in a religious effort in which he had taken some interest, Drummond, on 31st January 1895, wrote: "I have delayed writing, owing to the fact that I cannot yet decide whether I can come to Edinburgh this winter *at all.* It is by no means certain—that is all I can say. Please mention this to no one, as I have not yet told anyone that the matter was in doubt."

It is now known that he had been suffering a good deal of pain for some weeks before the letter, from which we quote above, was penned. At first the doctors attributed his illness to rheumatism and catarrh of the stomach.

Although he manfully faced his class for a time, sometimes getting a "ruff" from his students when they saw that he was suffering, it was only with the assistance of his friends that he got through the duties of his chair for the session 1894–95, and in April 1895, on the advice of his Edinburgh physicians, went to Dax in the Pyrenees. A stay of three months at that sanatorium did nothing to restore his health, and he returned to Scotland in July. Thence he was removed to Tunbridge Wells, with the hope that he might winter in the South of France. That hope was never realised. He gradually became weaker, suffering great pain with little inter-

mission; his disease seized on the muscles and framework of the trunk of the body, and he became so helpless that he required the constant services of an attendant, and was seldom able to leave his bed. His malady baffled the most skilful medical men of the day. It was ultimately diagnosed as a chronic disease of the bones, hitherto unknown to British physicians, and supposed to have been contracted in the African forests more than ten years before.

To a man who had never known a day's ill-health, this sudden fiery trial of pain must have been dreadful; but, from all accounts, his friends never heard a murmur. "His illness," says the Rev. D. M. Ross, "was but a fresh opportunity for the revelation of the beauty of his character, and the charm of his personality. To the last he kept up his interest in what was going on in the intellectual and political world, and his interest in the movements of his friends was as lively as if he had been the strong caring for the weak. His sickroom was, as I have said, a kind of temple, where one was made aware of the sacred beauty of a spirit that had triumphed over earth's sufferings and disappointments. 'Here I am,' he said to me on my last visit to him in December, —'here I am, getting kindness upon kindness from my friends and giving nothing in return.' Little did he suspect how much he gave his friends in an hour's talk from his air-couch." One of his student-friends afterwards wrote: "The past two years of his suffering, marked by continual patience, unselfishness, and uncomplaining endurance, appeal to me even more strongly than all his years of active service. They served to draw out the deepest affection and respect of my whole nature. The past years have been reviewed by me in these few days, and my heart is filled with the memory of his great service to me, of his constant friendship and

sympathy. I owe him more than I do any other mortal, and I sometimes shudder to think of the probable course of my life had he not come into it twelve years ago."

"His kindly humour never failed him," says Mr. Ross. "At Christmas 1895 he sent his friends as a Christmas card a photograph of himself in a bath-chair, with these words written in pencil underneath: 'The Descent of Man.' In his pain and weariness a good story was a physical fillip; his sickroom became a sort of centre for the receiving and distributing of stories." Dr. John Watson recalls a welcome received from Drummond. "Don't touch me, please; I can't shake hands, but I've saved up a first-rate story for you." "Partly," comments Dr. Watson, "this was his human joyousness, to whom the absurdities of life were now dear; partly it was his bravery, who knew that the sight of him brought so low might be too much for a friend. His patience and sweetness continued to the end, and he died as one who had tasted the joy of living, and was satisfied."

In the autumn of 1896 a very distinct improvement in the condition of the sufferer was manifested,—an improvement real enough to lead the patient himself, in hopeful spirit, to say that he would be at his work again before many months had passed,—but his body was too feeble to withstand the effects of a chill which he caught in March following. "A relapse on the fourth day before his death gave the fatal signal, and quickly following messages prepared us for the worst. Then came the final word from his friend and physician: 'Henry has crossed the bar.'"

Drummond died on 11th March, and four days later his relatives and many of his friends gathered in Stirling to pay the last rites to his remains. An impressive funeral service was conducted in the Free North Church

by the Rev. Dr. Stalker, assisted by Professor George Adam Smith and the Rev. Dr. Alexander Whyte of Edinburgh; and then the cortège passed up to the wind-swept churchyard on the Castle rock, and the mourners committed the sacred ashes of their departed friend to the grave, in the sure and certain hope of the resurrection to eternal life. As was most fitting, a detachment of the Boys' Brigade formed part of the funeral procession, and the short service at the grave was concluded by the sounding of "The Last Post" by a Boys' Brigade bugler.

On the following Sunday, Professor Marcus Dods, Drummond's former minister and his intimate friend, preached the memorial sermon in the Free North Church, Stirling, and put the copestone upon the tribute which Drummond's friends had hastened to pay to his memory. As the present sketch was originally planned, we had intended to conclude this chapter in a summing up or appreciation of the life-work and character of Professor Drummond. But Dr. Dods' sermon is at once a eulogy and an appreciation so adequate that the following quotations from it may fitly bring the volume to a close:—

"Death has removed one of the most widely known, best loved, and most influential of our contemporaries. Probably there is no man of our time, be he statesman, philosopher, poet, or novelist, whose words have been more widely read, or read with intenser eagerness and with greater spiritual profit. Perhaps no man of this generation was endowed with so distinctive an individuality, and exercised so unique an influence as Henry Drummond. The blank he leaves it is impossible to fill. So singular a combination of gifts as he possessed will not be found twice in a century. And happily

there went along with these exceptional gifts an instinct which forbade him to tie himself to the ordinary methods, or professions, or labours of this world. Not more original were his qualities than his mode of using them. He lived out his own—a natural, human life, untrammelled by all conventionalism and professionalism. He recognised with remarkable precision the work he could do, and never suffered himself, even by the ill-advised entreaties of friendship, to be drawn aside into any labour or sphere into which his own qualities did not call him. In nothing was his strength of character more habitually or more convincingly exhibited. The detachment from the ordinary methods and engagements of our professional and social life, the independence with which he broke out a path for himself, largely contributed to his influence. . . .

"With no apparent effort, certainly with no shade of ostentation, he won the confidence of those who sought his help. The novel type of religious character he manifested, unlocked the reserve of men who had been accustomed to shrink from the sanctimonious and professional guise in which religion had previously appeared to them. The sense, the breadth, the quick humour, the sincerity, the eagerness to be of service, which were apparent to all who were even slightly acquainted with him, lent a new attraction to religion.

"The help thus afforded to individuals, the strengthening and deepening of religious convictions throughout our own and other lands, the fresh impulse given to Christian faith by this one man's work and character, the good he has left behind him—these things are simply incalculable. Not only as teacher but as friend was Professor Drummond unusually widely known, and to those who enjoyed his friendship it was

one of the richest elements in their life. To anyone who had need of him, he seemed to have no concerns of his own to attend to, he was wholly at the disposal of those whom he could help. It was this active and self-forgetting sympathy, this sensitiveness to the condition of everyone he met, which won the heart of peer and peasant, which made him the most delightful of companions and the most serviceable of friends.

"His presence was bright and exhilarating as sunshine. An even happiness and disengagement from all selfish care were his characteristics. Sometimes one thought that with his brilliant gifts, his great opportunities, his rare success, it was easy for him to be happy; but his prolonged and painful illness has shown us that his happiness was far more surely founded. Penetrate as deeply as you might into his nature, and scrutinise it as keenly, you never met anything to disappoint, anything to incline you to suspend your judgment or modify your verdict that here you had a man as nearly perfect as you had ever known anyone to be. To see him in unguarded moments was only to see new evidence of the absolute purity and nobility of his nature, to see him in trying circumstances was only to have his serenity and soundness of spirit thrown into stronger relief.

"And at the heart of all lay his profound religious reverence, his unreserved acceptance of Christ and of Christ's idea and law of life. Little concerned about the formalities of religion, ashamed of some of the popular travesties of Christianity, he was through and through, first of all and last of all, a follower and a subject of Christ."

APPENDIX

NOTES FOR A BIBLIOGRAPHY

I. PUBLISHED WRITINGS AND ADDRESSES.

1. Books and Pamphlets.
2. Magazine Articles and Reviews.

II. BOOKS, PAMPHLETS, MAGAZINE ARTICLES, AND REVIEWS, IN CRITICISM OF PROFESSOR DRUMMOND'S WRITINGS.

1. Criticism of "Natural Law in the Spiritual World."
   (a) *Books and Pamphlets.*
   (b) *Magazine Articles and Reviews.*
2. Criticism of "The Ascent of Man."
3. Miscellaneous.

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